

Rev. J. W. Van Weelden
2 Mountview Ave.
Grimsby, Ont.
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Jan

Gallup checks the pulse of the church

by Harry A. de Vries
C.C. staff

George Gallup, Jr. is in the business of extracting specified factual information from the American people for the benefit of businesses and organizations that need to gear their products or sell them to specified segments of the populace. But the Gallup Poll, of which he is the president, also provides information with the purpose of making almost guaranteed predictions as in the case of the Gallup pre-election polls in the USA, the poll for which the organization is well known. Only once, in 1948, did the organization predict the outcome of the political election wrong, and then only because it should have waited just a while longer to be able to include some last-minute information that would have altered the prediction.

George Gallup, Jr. is the son of Mr. Gallup, who conceived an almost fool-proof method of polling. He is an Episcopalian who has always had an interest in the life of the church. His doctoral thesis at Princeton University entitled: "Twenty-four Hours in the Religious and Spiritual Life of America," indicates a formal attempt to reveal what went on in a typical day in terms of religion.

In 1977, he joined forces with Dr. Miriam Murphy, a sister teaching at Notre Dame who happened to be working on a similar project, and they began the Princeton Religion Research Center with the aim of exploring "ways in which religious leaders and others can bring more people into a realization of what religion can mean in their lives."

The organization is separate from the Gallup poll because Gallup and Murphy wish to do some studies on their own with profits of contracts. One completed study that will be published in the near future deals with life after death. In the past three years the Center surveyed for the USA Catholic Press Association, *Christianity Today*, The Church of Jesus Christ of the Latter Day Saints, the Society for the Preservation of the Book

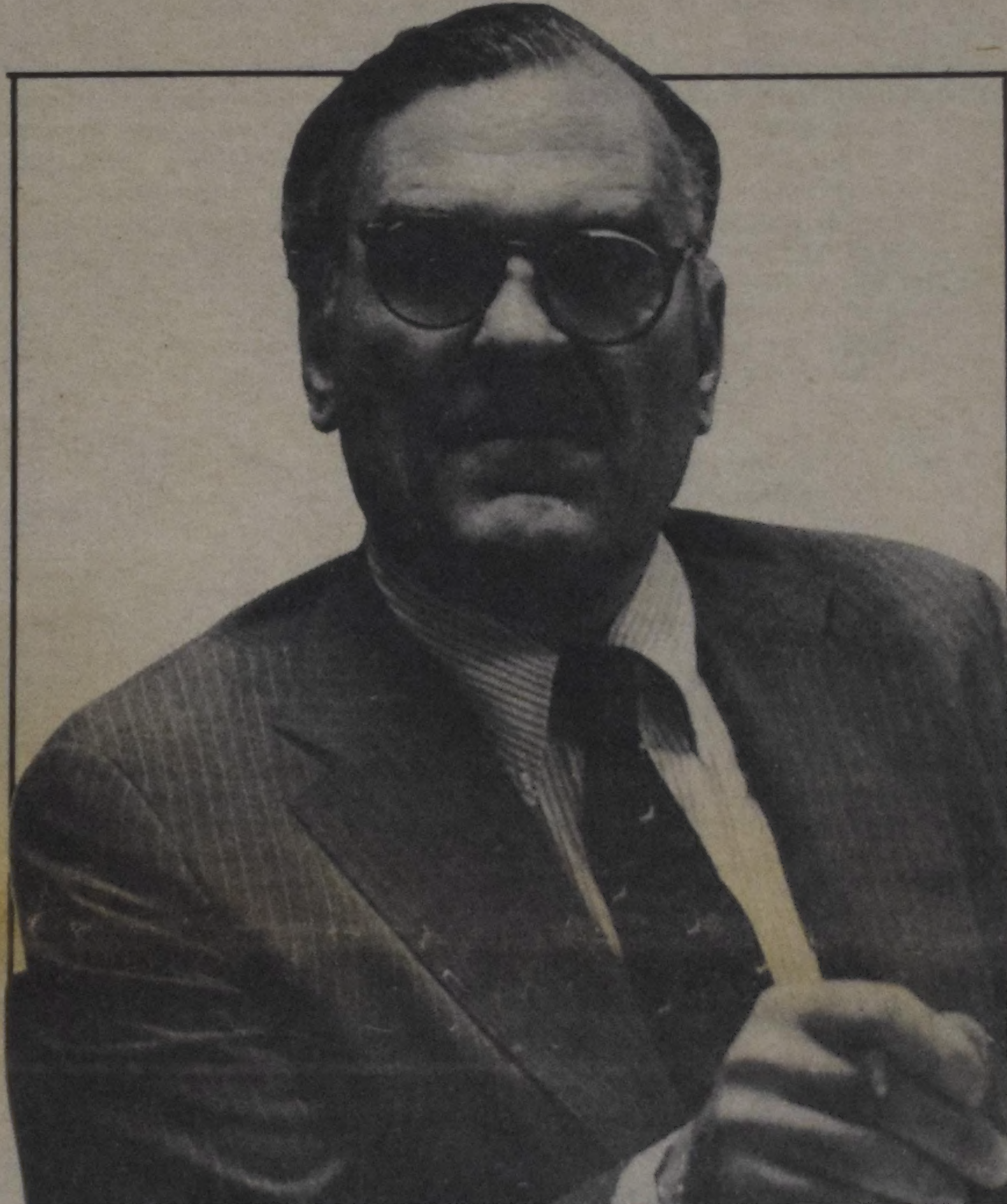
of Prayer, and the Greek Orthodox Church in America.

Gallup believes that a proper assessment of information can only be made in a professional poll. The dependence of the business world on the valuable statistical information he finds for them only proves his point. But he does not exclude the area of religion from his scope of assessment. Until now churches have made assumptions on a "hunch" while they really need facts in order to know what to do. Sensitive ministers, for example, can estimate their congregation's needs; but they are not common enough.

A survey provides a church with a profile that can only be guessed at otherwise. It questions assumptions that may have been held for years and presents facts. Whether facts are religious or not does not really matter, they are simply different facts that lead to different conclusions and predictions. Every denomination, says Gallup, needs to take occasional surveys to find out the state of affairs in order to plan for new programs. In fact, he has published a manual for churches to use in organizing their own surveys. It may be out of print now but it would normally be available from Box 346, Princeton, New Jersey 08540.

Mr. Gallup suggests that *Calvinist Contact* take a survey of its readers in order to serve them better. Although surveys by papers of their own readers might seem to indicate that the editorial department is in a quandary about editorial policy, the contrary, he says, is true. Readers will appreciate editorial interest. The matter is under discussion here.

In Search of America's Faith (see book reviews), a current release which is the result of studies done by the Center, is intended as a guide for churches in obtaining a picture of the role of religion in present-day USA, not unlike the Canadian situation. It mentions trends in church life today: the yearning of youth is to be part of



George Gallup, Jr.

meaningful church life, but its needs are not met; the church is not training its members adequately and filling a proper role; the electric church finds wide acceptance but often in place of the church, so that they both need to work together. Increased attendance in the Roman Catholic Church is an indication of the renewed vitality of that church; the church of the future needs a renewed interest in Bible study and

educational programs but as well a re-emphasis on the parish idea and on the role of church music.

Gallup views his work through the Princeton Religion Research Center as his ministry for the church. In further studies he hopes to test some acceptable means for churches to reach the unchurched, so that in the end he will have helped the church grow.

CRC member heads council of Indian chiefs

In July the 55 chiefs representing all Indian Bands in Manitoba, Canada, chose Mr. Lyle Longclaws as president of the Manitoba Indian Brotherhood. The 25-year-old Mr. Longclaws is a member of the Kildonan Christian Reformed Church. For two years he will direct the affairs of the umbrella Indian organization for the province. As chief spokesman to the Governments of Canada and Manitoba, Mr. Longclaws will represent all Indian concerns. At the uneasy junction of conflicting cultures, races, lifestyles, languages, values and visions, Mr. Longclaws wants to build

bridges of respect and cooperation rooted in the biblical demands for righteousness.

On constitutional questions he wants the help of Committee for Justice and Liberty. He will serve his second term with the Synodical Committee on Race Relations.

Having learned traditional Indian as well as Reformed Christian ways, the young president of Manitoba seeks the spiritual support of his faith-family.

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Viewpoint

Competition, or how to run the spiritual race

COMPETITION. Human nature encourages us to play that game. Competition, so they say, is healthy. That may be true in the world of sports but it is dangerous in the realm of religion.

The disciples played the game of religious competition. They wanted to know which of them would get the better seat in heaven. We often play the game, too. We wouldn't be so bold as to ask our Lord just where we will sit when we come to heaven, but we do compete with each other and we do vie for top spot in the Lord's eyes. Rural churches may feel themselves to be alternately inferior and superior to the urban churches. Within our local churches we often wish that we could be like so-and-so who has so many wonderful gifts. We are also often glad that we aren't dressed like what's-her-name and that we don't flaunt our new clothes like she does.

Competition. It is very real and it lives within our local churches, between churches and classes and denominations. It is not the sort of aggressive, self-building competition as you might find at the Olympics where you as an individual run your race and try your best.

No, religious competition is more of a side-glancing jealousy where we run the race of faith with our eyes focussed on those around us rather than on the glorious prize.

We see fellow believers who are better orators than us, or who sing better or preach better. We see a mother of six children who adopts four more and in our amazement we say: "What a caring person."

We see an old friend whose business has blossomed and who seems to be sleeping in a bed of money and we say: "If only I had some of that." We see people who belong to a seemingly vibrant church and we yearn to live there too. "Why is your minister so good and ours is so ordinary?"

Competition. It also has its flip side of the coin where you might feel superior to someone else. You may feel that your lifestyle is biblically justified and that there are many people who do not measure up to your standards.

You might feel that the Christian school in your community is better than the one down the road, that your church is "more biblical" than the one in another town or city, that the Christian group or association to which you

belong is more Christian than some other Christian group.

Spiritual competition is bad. Jesus Christ told his disciples that "The first shall be last." We are all running the race of faith together; infants and senior citizens, Vietnamese and Dutch, the materially rich and the poor, the childless couple and the grandparent.

We are all the same in God's eyes. That has always amazed me. Does the scholar with the PhD gain a better place in heaven than the elementary school dropout? What about the plumber and the preacher, the carpenter and chef, the landlord and tenant? Don't our earthly positions and degrees account for anything in heaven? No.

We are running the race of life, fighting the good fight of faith. You are living your life, I am living mine. There is no one who is of greater importance because of the job he or she has or the talents which he or she has.

It is important for us to know our talents and to put those talents to use. It is also important for us to know our limitations, to realize that we will not become a great novelist or another Billy Graham, that our modest business will not mushroom like Amway or Dominion

Stores.

That comes to "kingdom work," too. There are many men (and women, too) who have devoted so much time to church, Christian school and Christian action that they have little time for their families and for themselves. They seem to be competing with someone; perhaps themselves, perhaps a friend or a father who did so much for that Great Cause before he died.

There was a popular saying in the '60s: "Do your own thing." It was individualistic, perhaps even self-centred. Its message was to "be yourself." It is important for us to know our own limitations so that we can do away with that spiritual competition.

We are all running the race. Some do it joyfully, some quietly, some boastfully. Some people flaunt their riches, some flaunt their poverty. The point is that we are in this race together and that we do not need to compete with each other to catch God's eye. He knows what we are doing and He, together with the saints, encourages us to keep running and to set our sights on the eternal prize.

Keith Knight

Indonesia remains deeply religious

Indonesians are sandwiched between "many spirits" and "several spirits," between the spirits of ancient animism and the spirits of Indonesian political ideology. But in the midst of all this tension, the Holy Spirit of God is at work.

Church growth is continuing. Thousands of young people are coming to Christ. It is said that Indonesia could use 10,000 trained pastors immediately. There is a great need for educated leadership. The following two examples illustrate the spiritual awakening in Indonesia.

Rev. Junus Atmarumeksa reports that the Back to God Hour is making an impact in Indonesia. The broadcast enters the country from Manila, the

Philippines; and it is distributed as well, all over the country by 62 small, independent stations. In 1979, the island of Guam also became a basis for transmitting the Gospel to Indonesia. Rev. Atmarumeksa says that one of the converts from the Muslim faith, formerly a student in a Muslim seminary, became a Christian through the radio ministry, and is now studying to become a Christian missionary.

Indonesian Christians themselves are becoming more and more missionary minded and are sending evangelists and teachers wherever there are opportunities for spreading the Gospel. Brig. Gen. Willy Lasut is a national lay preacher who has a

successful ministry among his own people. Jakarta's "Merdeka" newspaper group voted the Brigadier General, "Most Admired Governor of 1979." However, Lasut was fired after only 15 months in office as governor of the Clove Rich North Sulawesi Province.

"They needed to slice up the wealth of the province and they needed me out before they could do it," says Willy, 54, of his controversial dismissal. The soldier who won the respect of the two million of his Province has pledged to "uncover the North Sulawesi clove syndicate and the identity of its powerful backers when the time is ripe."

The ardent Christian has effectively

repulsed a smear campaign begun against him. "I was slandered with having a harem and numerous love affairs," the widower and father of five recalls. The former governor is now spearheading a religious revival in 1143 hamlets of North Sulawesi. He is greatly used by the Holy Spirit to lead many of his people to Jesus Christ.

Churches, mission programs and individuals are busy with the ingathering of the elect into the fold of Christ. The opportunities are great. Let us prayerfully remember our Indonesian brothers and sisters in Christ as they face government interference, militant Islam, but also a rich spiritual harvest.

OUR FAITH, OTHER FAITHS

by Johan Tangelder



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LETTERS

God reached out and held us

Dear Sir:
Hans Reckman's article on reprobation (C.C., July 11) raises two questions. Firstly, Mr. Reckman writes that there is no such thing as eternal hell.

But how must I understand Mark 9:44, 48 where Jesus mentions a place "Where their worm dieth not, and the fire is not quenched?"

Secondly, as far as his writing about election goes, Mr. Reckman is going in the way of Arminius whose teaching was condemned at the Synod of Dordt in 1618-1619. He names several texts in favour of his opinion. But that is only one side of the coin. There are also texts which speak about election: "And as many as were ordained to eternal life believed" (Acts 13:48), "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, moreover whom He did predestinate, them He also called: and whom He called, them He also justified, and whom He justified He also glorified" (Romans 8:29,30).

"And that he might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory" (Romans 9:23). "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works otherwise grace is no more grace. But if it be of works, then it is no more

grace, otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Romans 11:5,6,7).

It is always hard for us, and has been so in the past, to understand God's sovereign grace and election and our responsibility. Deut. 29:29 says that: "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and our children forever."

The great preacher, Spurgeon, who preached in the second half of the 1800s in England said: "There are not a few elected but a great crowd whom nobody can count, and why couldn't I be in there. Therefore I shall also believe, live and work as if it is up to me, but afterwards I know it was the Lord who called me, it was He who sustained and strengthened me in my faith."

Jesus said to Peter: "Simon, Simon, the satan has tried to sift you as the wheat, but I have prayed for you that your faith fail not." We can never begin to ask, am I elected? We have the Word of God that calls us to repentance. There are so many rich promises in that Word, and if that Word is a light on our path and a lamp for our feet, then we walk secure.

And then it is a great comfort to know the Lord is faithful, even if we sometimes fall into sin. We shall not therefore

despair of God's mercy, nor continue in sin, we always can come back to God. That is our comfort.

When I look back in my life, they I say: O Lord, if it had been up to me what would have become of me. There are so many situations and temptations, that I must say: Lord I thank you for your guiding hand in my life all these 75 years the Lord have given me.

Number 387 in the Psalter Hymnal says it so well.

I sought the Lord and afterwards I knew — He moved my soul to seek Him, seeking me — It was not I that found, O Saviour true — No, I was found, was found of thee.

Thou didst reach forth thy hand and mine enfold — I walked and sank not on the

storm vexed sea — It was not so much that I on thee took hold — As thou, dear Lord, on me, on me.

I find, I walk, I love, but O the whole — Of Love is but my answer, Lord, to Thee — For Thou wert long beforehand with my soul — Always, always, Thou lovest me.

A. Helder,
Belmont, ON

Average income figures are too high

Dear Sir:
I am writing regarding the article in the July 4 issue titled, "How much money is your minister worth." The article is not signed so we do not know who did the surveying, but I would like to put a big question mark behind his figures of how much the congregation is making.

Could it be that there was a mistake made and the average income of Eastern Canada was \$18,300 not \$28,300. Even that figure is high. We have an average congregation made up of some professionals. Some business, lots of tradespeople, some unskilled labourers, etc., and I would not be a bit surprised if our average wage was not quite \$18,000.

That is taking only the breadwinners wage into consideration. \$10 per hour is a high

wage here for tradespeople and that would only amount to \$20,800. Looking forward to a clarification in this matter.

A. DeVries,
London, ON

Editor's Note: Several readers have asked for clarification of those figures. Those figures can be found in the 1980 Compensation Guide for ministers of the Christian Reformed Church. Every consistory in the CRC should

have a copy on file. The quoted figures are the "annual average middle income families cost of living index" and they are compiled by the Sales Market Management Magazine. The figures mean that the average middle income family should be making about \$27,500 to allow for the cost of living. That is total family income. That average is quite high and is an unrealistic comparison with ministers' salaries.

Saved by faith

Dear Sir:
The letter to the editor regarding homosexuals in the church (June 20) and partaking of the Lord's Supper presented a philosophy that I only expected to read in a Roman Catholic situation.

Regardless of what is thought about homosexuals, I do think that we are saved by faith, and not our ability to "overcome some ingrained sins."

Phyllis A. Baarman,
Grand Rapids, MI

About Pat Boone

Dear Sir:
Re: your editorial (June 27), God loves winners, says Pat Boone.

I would like to express my appreciation for your editorial. There is a real need for someone to point out, as you did, the fundamental error of Christian "Boosterism."

Christ does not love us because we deserve to be loved — because we are winners, smilers, attractive physically — nor does He expect us all to become these things.

God doesn't save us to be rich and pleasant, but to do His work.

Dennis DeJong
Toronto, ON

Dear Sir:
I appreciated your article on Pat Boone's book, *Pray To Win*.

The PTL Club has a motto: "God sponsors no flops." What a far cry that is from the image of a tender and merciful Saviour who has compassion for the down and out. The message is that with God you must succeed. Then the rationalizations begin. "You may have troubles but you won't go under."

I, too, want a positive faith in God, but I much prefer the

Christ who has compassion on my failures than the one who guarantees success. It sounds too worldly to me. But I guess I, too, hope that all things work to the good for them that love God.

Wally Goossen,
Dundas, ON

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July 8, 1980
To: Valentine Travel Service,
Att: Mr. D. Mast

Dear Mr. Mast:

I recently returned from a trip to Holland. I went there on the "spur of the moment" due to illness in the family.

I like to thank you for the prompt and accurate service you gave when we confronted you with our problem. To me this shows a great deal of professionalism and also human understanding at a time when it is really needed and appreciated. I sure will make use of your agency again in the future and will not hesitate to recommend you to my friends and relatives as well.

Thank you again,
John L. Gorman
Rochester, N.Y.

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Church Page

PASTORAL PONDERING

Vacation from the Christian lifestyle

Scripture points out that we have been bought at a great price (1 Cor. 6:20). We have been offered peace on earth, joy everlasting, and freedom from slavery. Seeing these wonderful gifts should move us to a life of thankfulness and service; first to our Lord, and also to our fellow men; to offer ourselves wholly and completely dedicated to the Lord and Saviour, Jesus Christ.

The consistory has noted with concern that in some of our get-togethers lately this dedication to the Lord seems to be pushed to the background, if not completely forgotten. We hear of a liberal consumption of alcohol, coarse language, a poor choice of entertainment, far below Christian standards. Such things are not as innocent as they may seem. Are they not symptoms of a deeper problem? A departure from Christian lifestyle and, consequently, an increasing conformity to the world? Not only should those who offer parties, receptions, and gatherings keep in mind that we must not cause other members of Christ's body to stumble, they should also take to heart what Paul writes in 1 Cor. 6: "Therefore come out from the world and be separate."

We all have the need for fellowship, but we are also called to honour God in everything we do. God put on us the mark of his covenant, a special mark, calling us his own. Many of us have made public profession of our faith and promised to live a life of obedience and gratitude. Must we not keep our promise to God?

We encourage the parents and their children to discuss these things together; we encourage all the members of the congregation to pray for wisdom and guidance, so that our whole life may be a clear testimony that Jesus Christ is Lord, our Lord.

Your consistory,
An Ontario Chr. Ref. Church

How to measure church health

I preached, some months ago, a sermon on *backsliding*. The text was from Hosea 14:4.

After the service I walked around in the church-hall to greet the worshippers.

In the North corner a member responded to the sermon by saying that, perhaps, I should have stressed God's commandments more. "Everything is permitted, nowadays," he said, "and there is very little emphasis on pure doctrine."

In the West corner someone also commented. She argued that much of our trouble stems from not keeping the Sabbath. She said the weekend cottages have become our undoing and will break our fellowship.

In the South corner a member took me aside and told me that we will see much more backsliding unless we give the Holy Spirit a prominent place in our lives.

In the East corner a worshipper asked me, "Weren't you a bit pessimistic?" He felt that things looked good in church-life, and that we should not become alarmists.

The following week I pondered on those responses. There is a bewildering variety of view-point among us. What will bind us together? *Who* will bind us together? After everything has been vigorously argued, there remains one thing: *our commitment to Christ who loved us first*. Hosea gave God's amazing answer to backsliding: "I will love them freely" (14:4).

L. Tamminga
in *Link of the Toronto Chr. Ref. Churches*

B.C. ministry to seamen

Assisted by my faithful full-time voluntary co-worker, Johan Loeve, I was able to look after the many facets of our ministry to seamen. And still some tasks remain undone because of lack of time. Ship-visiting is undoubtedly the most rewarding aspect of our work. We are grateful to God for the open doors through which we were able to enter into the worlds of seamen from all five continents!

Among the many I met, a few stand out: the chief officer of the Korean vessel m.v. "Duchese" is one of them. Having met this brother four years ago on another Korean vessel, he was delighted to meet again, someone who had shared his faith with him. He vividly recalled my visit. This is truly a man whose face beams with Christian joy. He meets with the first engineer every day, reading some

PRESS PARADE

chapters from the Bible, praying and singing songs. In fact, that first engineer was the choir director in his home church before going to sea. They certainly are active witnesses on board. I was happy to supply the "chief" with literature for distribution and with Christian books for the ship's library.

On Saturday April 26th, we had our spring meeting of the visitors. A total of 25 persons were in attendance, including some ladies. The theme for this mini-conference was: "How to improve our ministry?" Johan Loeve, Cor Jiemstra and myself introduced the subject after which we had a very meaningful discussion and exchange of thoughts.

On Tuesday, April 22nd, the sub-committee for our ministry met for 5½ hours to discuss various aspects of the work. Johan Loeve will be able to serve as voluntary worker till July 31st. During August and Septem-

ber he will serve as my regular summer assistant to zero in on the hundreds of seamen on board the cruise ships, 12 in all. The Lord has provided for all our needs.

J. E. F. Dresselhuys,
Chr. Ref. Church bulletins in B.C.

Toronto: Prepare for the mountain climber

Rev. P. VanEgmond and family will be moving to Toronto in August. Rev. VanEgmond has accepted the call of the Rehoboth Chr. Ref. Church in Toronto. He will take up his duties there in early September. Rather than climb mountains, Rev. VanEgmond can attempt to scale apartment buildings, like the 30 storey one standing right next to the Rehoboth church. That should be quite safe, at least it is very unusual for anyone to get lost on top of apartment buildings.

First Chr. Ref. Church,
Abbotsford, BC

Church News

Christian Reformed

Called

—to Collingwood, ON, Rev. Leonard Schaikwyk of Williamsburg, ON.

Accepted

—to Collingwood, ON, Rev. Leonard Schaikwyk of Williamsburg, ON.

New address

Rev. Martin Contant, 20525 — 72nd Ave., Langley, BC V3A 4P7. Phone: (604) 534-3553.

A new church in Barrie

On May 22nd at the Classis Toronto meeting in Brampton, two delegates of the Steering

Committee for a Second Chr. Ref. Church in Barrie were granted permission to start a new church. This was a very joyous event for many families who had worked and looked forward to this for some time.

On the evening of June 5th, about 35 families and some single persons signed transfer papers to our new congregation. Among the ones that signed were several who had started First Church, 30 years before. The number requesting transfer to the new church were 81 confessing and 69 baptized members for a total of 150.

The Organizational meeting took place on June 26th. It was an event in which the prayers of many

were answered.

Three days later, on June 29th, we held our first worship service in the Lutheran Church, 220 Steel Street, Barrie. The happy and smiling faces on this beautiful Sunday morning reflected the great fellowship that we experienced with this new beginning.

We call our new congregation "Covenant Christian Reformed Church" based on Hebrews 3 Verse 10. It is our prayer that the ruler of the church will grant the covenant to us and the words in Verse 10 where he says: "I will put my laws in their minds and write them on their hearts. I will be their God and they will be my people."

John Kloosterman, Jr., Clerk
Covenant Chr. Ref. Church

FROM COAST TO COAST

ALBERTA

Brooks-CKBR 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT . . . 7:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB . . . 8:30 p.m. 1280
Peace River-CKYL . . . 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR . . . 11:30 a.m. 1240
Burns Lake-CFLD . . . 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley-CJJC 10:00 p.m. 800
Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Port Alberni-CJAV
(Tues) 9:30 a.m. 1240

Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 9:30 p.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Regina-CFMQ-FM . . . 8:30 a.m. 92.0

ONTARIO

Brantford-CKPC . . . 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB . . . 10:30 a.m. 800
Kapuskasing-CKAP . . . 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS 9:00 a.m. 1240
Thunder Bay-CFPA . . . 9:30 a.m. 1230
Toronto-CKFH 9:30 a.m. 1430
Wingham-CKNX 10:30 a.m. 920
Woodstock-CKOK 8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB . . . 10:30 a.m. 550
Newcastle-CFAN 9:00 a.m. 790
St. John-CHSJ 7:00 a.m. 1150

FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall 9:30 a.m. 1170
CFCL-Timmins 9:30 a.m. 620

QUEBEC

CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City . . . 7:15 a.m. 1280
CHLN-Three Rivers . . . 7:45 a.m. 550

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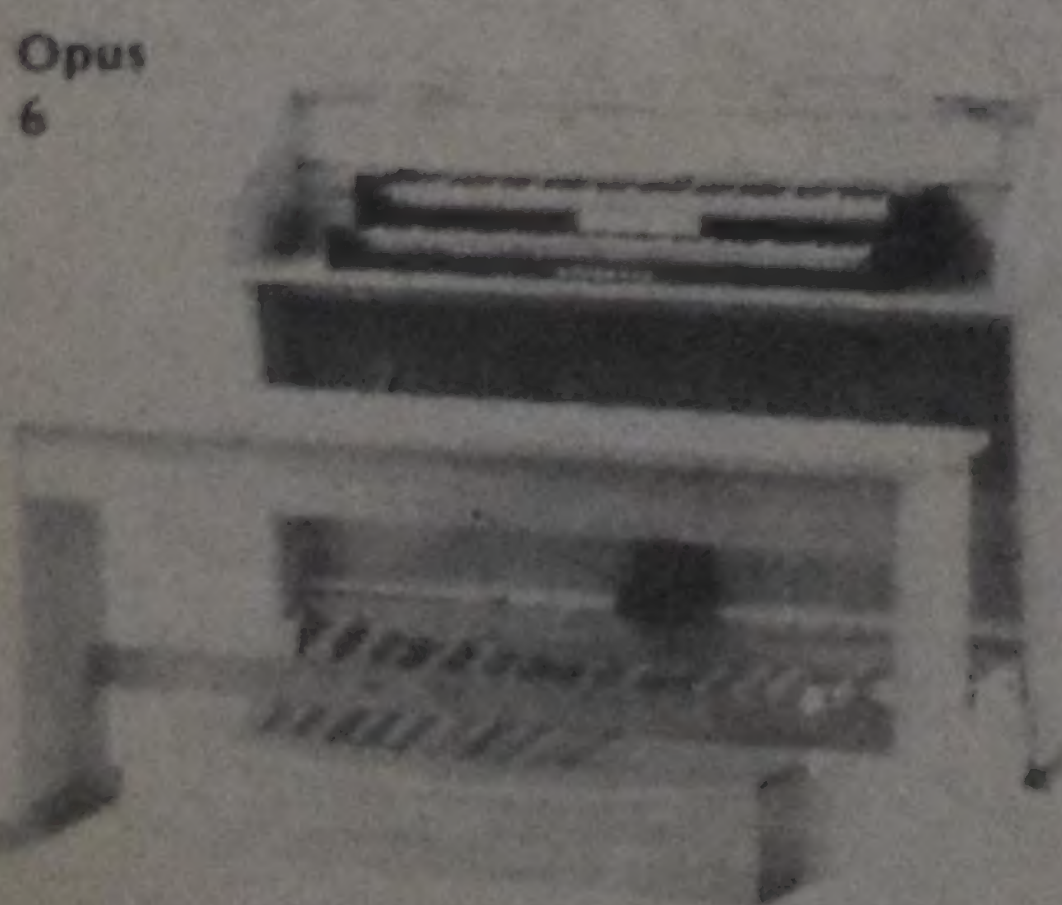
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THE BACK TO GOD HOUR

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The Holy Spirit and pedagogy

by William R. Rang

Mr. Rang is an educator and author living in Dunnville, ON.

In "De Reformatorische School" (Vol. 7, no. 8, Sept. 1979) Dr. W. Aalders remarked that in the past there has been too little search in the Scriptures of the nurture and pedagogy (teaching) of the Holy Spirit. For that reason, says Aalders, has there not been enough influence of the Reformation on the schools. This lack of pedagogical understanding demonstrates itself clearly in the Catechisms of both Luther and Calvin which show a great void in this area. The Heidelberg Catechism, although it dedicates only Lord's Day 20 to the Holy Spirit, shows a deeper understanding of the pedagogy of grace since it recognizes the pedagogical order of misery, deliverance, and thankfulness (Lord's Day 1).

As a result of the powerful outreach of the evangelicals, parents and teachers get into contact with "Spirit-filled," "Spirit-baptized" Christians who exercise some measure of influence upon the lives and thoughts of many. For that reason it appears useful to search the Scriptures on the pedagogical work of the Spirit and how He wishes to operate in the process of Christian Education be it at home, in the Church or at school.

In his letter to the Galatians the apostle writes (5:17), "For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh." In these words the Scriptures reveal to us the pedagogy of the Spirit. Flesh is man, the finite being living in and interacting with his environment and with God. Flesh is the "living soul" of Genesis 2:7, wonderfully made (Ps. 139:14, 15), crowned with glory and honour (Ps. 8:5, 6). Flesh in the Scriptures is not something filthy, useless, rejectable, or anti-God. It is not something to which we must respond negatively or in a condemning voice.

With that in mind we can say that at school, at home, and in the church we recognize the question of the interaction between the Spirit and the flesh.

By its very nature the public school does not confront itself with the question of this interaction since it does not know the Spirit. Hence it seeks to find answers for its pedagogical problems in the storehouse of experiences provided by our culture, our societal norms, and, possibly, psychology. The goal of public education still is to develop good citizens and has only man's temporary and horizontal existence in mind. Since within the public school there is no room for the Spirit to desire against the flesh, we

have declared our allegiance to be with the Christian School.

I see some danger in the open door policy of many Christian schools. Although I have great respect for the missionary zeal of the evangelicals, I am afraid that their influence upon the philosophy of our schools has dangerous aspects. The same danger lies also in the thinking of some right-wing churches of Reformed background and that is the complete separation of the Spirit and the flesh. The latter is considered to be the sinful element, the temporary shell, whereas the Spirit is involved in soul-winning.

Schools become soul-winning institutions and consequently sharp lines are drawn between "religion" and "worldly" subjects. The world is "bad" and conversion is a total break with that "world," and the "spiritual man" withdraws himself in an almost Victorian lifestyle. That the question of the relationship between the flesh and the Spirit deals with the relationship between time and eternity, nature and grace, world and the Kingdom of God is not really understood.

The Christian school recognizes that "those who belong to Christ Jesus have crucified the flesh with its passions and desires" (Gal. 5:24). That means very simply that man as we knew him no longer exists. Instead we see in the flesh a new creature (2 Cor. 5:17), characterized by "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Gal. 5:22). When the Spirit has conquered the flesh, the new creature is no longer under the law.

In the Galatian letter, the Lord tells us that we may not equate the Law and the Spirit. We are not Christians because we do the Law, but because we live by the Spirit. The Lord ruled His church in the Old Testament through His Law, in the New Testament by His Spirit. "But if you are led by the Spirit, you are not under the law" (Gal. 5:18).

When the apostle spoke of the law, he referred to the presentation of the Law at Sinai, to thunder and lightning, the sound of the trumpet and of Moses who exclaimed that he "trembled with fear" (Heb. 12:21). Whereas in the Old Testament and Law solicited the "fear of the Lord," in the New Testament we find the word "love" emphasized. The Christian school recognizes that Christ preached the law differently in His Sermon on the Mount. The content of the law was not changed, but the presentation. At Sinai the Law thundered, from the mouth of Christ it invites and convinces. At Sinai the Law is a pre-requisite, on the Mount it becomes the expression of thankfulness, where Christ pre-

sents it as the Word that penetrates our hearts and consciences. By His words, the law drives us to Him as the source of forgiveness and life eternal.

If we are to understand how the Spirit's desires are against those of the flesh, we must know how the Spirit operates.

We should first note that in the work of Christ, we are objects. We do not participate in the process of justification. In the "Christology" we are reconciled to God by Christ. Paul emphasizes this strongly in Romans 5:10: "when we were enemies, we were reconciled to God through the death of His Son."

Yet in the pneumatology our position is different. First we become recipients, the receivers of "that which we have in Christ." We do well to remember that whatever Christ has done for us becomes ours only through the Spirit. We experience that children often do not quite know for sure whether they have received the Spirit. Yet if they are sure of their love for the Lord, it is only through his work of the Spirit that they possess this love.

INVOLVEMENT

In the second place we become participants. The Spirit does not only work within, but also with God's people. When the Spirit has conquered the flesh and its desires, He works first within, and when the recipient has been filled he is made ready for service.

As a renewed person, he may be busy with the "cultural mandate" described in Genesis 2 and "dress and keep the garden." Yet renewed by the Spirit he must also be busy with the mandate of Christ to be His witnesses, and obey the Great Commission that He gave His disciples. We are His ambassadors (2 Cor. 5:20).

As parents and teachers we are called to nurture children. In that process we must lead them to Christ. Waterink wrote that the necessity of being born again must certainly be a part of nurture not only at home, but also at school. We may not assume that children have embraced Christ. If we are not sure, we must direct them to surrender their hearts and lives. We must plead with the Spirit to open them up. Often it

is more important to speak with God about our children than it is to speak with our children about Him. The danger of becoming preachy lies at everyone's doorstep.

When by His grace we know that our child or student has given his heart to Jesus, we must be willing to be the instruments of the Spirit and show the child what he possesses in Christ. Broadly speaking, these are the elements of the Covenant: forgiveness of sin and life eternal. It saddens me time and again to notice that even our pre-teens often know the sounds of these words but not their content. Parents and teachers have a great task here.

Finally we want our children to know the fruits of the Spirit. After all, we hope to see them to become loving, peaceful, patient, kind, filled with goodness, faithful, gentle, self-controlled (Gal. 5:22). When by His grace we see these in our children, we may go on our knees and thank the Spirit for His work in them.

Teacher burnout?

She started eagerly
brimful with love
and readiness
to serve God,
the schoolboard
staff
her class.

And deep within her soul
a kernel
a seed
a fruit of gratitude was born:
"Lord, who am I
that you have given me
this work to do?"

Continuing her early years
another seed
began to ripen
a dismal,
harassing knowledge:

Gradually,
Service
was being replaced by
Slavery

And from within her troubled soul
a prayer surged up,
Lord, is *this* the work
You want me to do?"

Another year
still hanging on
with little time
for friends
recreation
reading — even professional and
church related materials
it's planning
checking
meetings
writing reports
plan, check, meet —
oh yes,
during the day
it's teaching
trying to reach each child
on an individual basis
that's his right,
and in the summer

four whole weeks
Vacation — with or without tutoring
And from within a plan arises:
certainly,
there's other work to do
in God's Kingdom
where I, serving Him
can live my life
now being lived.
Please, Lord,
open another avenue —
Lord...?"

While listening
expectantly
— God always answers
beggars' prayers —
She heard God's voice:
"Teacher, teach!
Build my Kingdom
alert my sheep
cause covenant ties
to be strengthened
is it nothing to you
when young people
not yet through Christian high
stand
and confess their faith in Christ
before God, and the saints
is it nothing to you?"

Quiet —
submission
peace
holy joy
took possession
of her total being

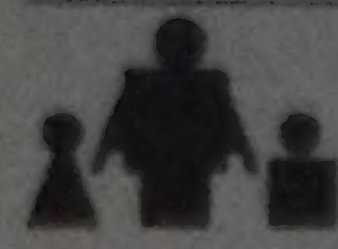
"My God
I see
but I don't understand..."

"Lord, who am I
that you have given me
this work to do?"
And it seemed to her
she heard God's voice once more:
"Go on,
in this,
your strength."

— A teacher

HOMESTEAD — A HOME AWAY FROM HOME

by Wally Goossen



HAMILTON — Rudy and Velva DeVries love their jobs because they love their Lord. It is only by His grace that they are able to operate Homestead, a home for post-psychiatric patients located at 326 Locke St. in Hamilton. The problems they face are formidable.

Their clients are men and women who cannot live at home and are not able to live independently. There are accommodations for seven. While there is not supposed to be any discrimination based on age or sex, there is a stipulation that clients must be between 20 and 35 since there is a totally different lifestyle between age groups (say 18 and 42).

In an atmosphere which recognizes the need to live for Christ in all spheres of life, Homestead provides support and direction for each person living there. As needs of the individual vary, this becomes a reality for each in a different form such as teaching life and social skills, spiritual counselling, assistance in obtaining employment or vocational retraining, guidance in financial matters and so on.

This is done in conjunction with the many resources and services already available in the community. The work of directing and assisting these individuals rests mainly on the house co-ordinators, Rudy and Velva, who are assisted at regular intervals by relief staff.

On weekends each resident is encouraged to go home to maintain families.

The task is formidable because the

problems of the clients are deep rooted, longstanding and strike at the very core of life affecting all areas of their lives.

Many have been in hospital for many years and find adjustment to the outside world very difficult. Thus the DeVries' have to encourage where there is so much discouragement and must avoid being discouraged themselves.

However, they are well equipped for their task. They both are graduates of the Reformed Bible College in Grand Rapids, Michigan, have done some mission work among the Indians of Alberta and have worked with a congregation. They were also house-parents in a home for the retarded. The aim of Homestead is to assist each individual to work toward independent community living and to find a satisfying place in society. Complete independence is possible for some immediately after they leave Homestead and for some it is another stage completed, another step closer to independence.

Homestead is financed two-thirds by the Christian Reformed Classis of Hamilton and one-third by the residents and donations.

The residents derive their incomes from jobs or welfare or disability insurance. Donations from parents are not always accepted since close ties with the home tends to keep alive the issues which contributed to the problems of the client and deprives them of their independence.

At present, there are two men and five women in Homestead. The residents are referred to Homestead by pastors,

social agencies and mental institutions. Their average stay is one to one-and-a-half years.

The routine in the home is the same as that of a working person. Most of them do have jobs to go to. They also make their breakfast and lunch and help with the household chores in the evening.

The jobs they have are in the regular working market and incomes are sufficient to make them financially independent. When a resident doesn't have a job, he or she does woodworking and the products are sold. A woodworking teacher comes each week to teach them this skill.

On Fridays a seamstress comes to teach the girls sewing and ladies come to teach macrame and handcrafts. The spiritual emphasis is very important to the DeVries'. By personal and group devotions, one to one witnessing and church attendance they hope to show residents the way of Christ and how it can mend their lives.

Residents often take part in church events and in youth groups. The home has given the residents emotional stability and has acted as a go between for parent and child.

Velva and Rudy DeVries have sound motives for doing the work in which they are involved. They feel that the guidance of the Holy Spirit is needed by the residents and that the humanistic approach of the secular institutions is not enough to care for the whole person.

Living in 24 hours a day has not affected their family life adversely. If anything it has brought their family of four closer together. The children are well

accepted by the residents.

When a client is referred, he or she has to meet with an intake committee consisting of a social worker, a doctor and the DeVries'. But a client won't be considered for placement in the home unless they themselves want to come.

The applicant is then asked to do a written referral and is invited for tea or a social to get a feel of the home and meet the other clients. Next comes a month probation after which the client becomes a "permanent" resident.

The close tie with the church has been a great blessing to Homestead. They have found it much easier to find volunteers than the secular agencies and homes because the church people are more motivated to helping.

The effectiveness of the Christian witness can be seen in the Bible classes the residents held in summer of 1978. They prepared and conducted the lessons themselves and drew 16 children from the neighbourhood.

That was a wonderful indication that the people on the street were not afraid of former mental patients and had accepted them readily.

There is hope for the mentally ill, hope in God and in places such as Homestead. Volunteers are always needed. One can help by befriending the residents, teaching a handcraft or some other skill, by offering time and energy to a committee or helping financially. The list is endless.

If you would like to help or want to refer someone to Homestead, call (416) 529-0454.

PASTORAL COUNSELING

Is God on our side?

by Ralph Heynen

In our world there are again threats of military conflict. The Soviets seem to have been bringing death and devastation to Afghanistan. Other parts of the Middle East are being threatened. Our talk about detente seems to have evaporated and been forgotten. There is again a military draft in the U.S. Student groups are protesting loudly. The lessons of Vietnam have not been forgotten and our dreams of world peace seem to have vanished almost over night.

In Iran the people are still being held hostage in the embassy and there seems to be very little chance that these 50 people will be released soon. We still may have a long wait. But here you also see a conflict in religions. The Moslems pray five times a day and they pray for a blessing on their land, on the Ayatollah, and I'm sure that they pray for victory against the U.S.

But at the same time North America prays. Some churches are open each noon for people to come to pray. There are church bells that are being rung at noon in order to call people to remember this. In one church that we attended the members were asked to wear a white arm band to show the world that they are praying for the re-

solution of the conflict with Islam. It's a great religious outpouring to God, to our God! But the Mohammedans cry to Allah, their god.

It's a matter of one god against another, of one religion against another and this is always the way it has been in war. It's for this reason that we ask the question, "Can we be sure that God is on our side?" The temptation is always there to expect that the Lord is to be a political ally in the days of war. This leads to some contradictory feelings.

During the Second World War, Germany, the Americans, the English, all definitely felt that God was on their side. Dr. S. Matthews of the University of Chicago said at that time that the cause we were fighting for was God's cause. At the same time the religious leaders in Germany were telling the people that God was on their side, and that God would give them victory and they prayed for that victory in their churches. Others have mockingly stated that God is on the side of the one who has the strongest and the mightiest weapons of war.

One of the generals of Abraham Lincoln said to the president in the days of the bitter struggle of the Civil War, when things weren't going too well with the

North — "I wonder whether God is on our side." To this the president replied, "I'm not so concerned about the question whether God is on our side, but are we on God's side?" This is a far more important question to ask of ourselves in these days of conflict and impending struggles, when there are so many things that point in the direction that we could very well be brought into another conflict.

That same thought is brought out in the story of Joshua who was called to be the leader of the nation of Israel after Moses had died. The angel of the Lord comes to him armed with a sword that is drawn and he appears to Joshua and says: "I am the captain of the Lord's hosts." And notice that "hosts" is in the plural; it wasn't just the armies of Israel that fought — it was also the thunderstorms and the lightning and other things that God used to defeat the enemy.

But Joshua asks the question, "Are you for us or are you against us, are you for our adversaries?" And he received no direct reply, but he was called humbly to worship the captain of the Lord's hosts. For Joshua the question was "Are you on our side?" And God said to him the real question is, "Are you on my side?" Bow humbly before me,

the captain of the Lord's hosts and that's the only way you'll gain the victory.

Is God on our side? I think this is a question that we must ask ourselves: Are we on God's side? You know that there are conflicts which take place within the home and family. We get into arguments and we're so sure that we're right and we even will say this is true because God says so, while the other person may look at the same passage of scripture or another passage and say: "You are wrong because God is on my side because of what He has said in a different place."

I wonder whether we ought not to think a bit more in terms of our own personal relationship with Him, that we accept the God of the Bible as the basis for our living.

THOUGHT FOR THE WEEK:

The Bible says, "God is our refuge and our strength." When we look for a place to hide, a place of shelter, of protection, He is our refuge. But when we face the battle and the battle becomes difficult for us, He is our strength, the strength that gives us victory.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



157. Never before had the donkey had such a cruel master. Never before had he been made to run so fast. But he had to; he had no choice. His master showed no mercy.

The pedlar whipped the donkey on as if he were being chased by a thousand blood-thirsty enemies. He wanted to put as much distance as he could between himself and the couple that had befriended him. He wanted to get far, far away, where they would never find him. This huge forest was an ideal place to hide.

But he had to get off the main road. Then that softheaded baker and his shrewish wife would never catch him. He turned down a side trail and then another. Ha-ha-ha! Now they would never find him!

158. After a while, he let the donkey catch his breath. He was becoming more relaxed himself. Chuckling, he patted himself on the back for his clever plan. It had worked beautifully.

Those nincompoops! He sure had fooled them! First the story of the lost ring to draw the dimwitted baker away from the wagon. Then the rock under the board so that he could get the baker's clothes. They would come in handy when he reached the palace. And then scaring that skinny witch. Ha-ha-ha! She had run like a wild-eyed loony.

Beautiful! Now he had everything: the donkey, the wagon, the big box, and — best of all — the little box. Now he would be Baker Bumble. He even had his clothes. Ha-ha-ha!



159. What about Baker Bumble and his wife?

"Come on, hurry up!" urged Mrs. Bumble.

Baker Bumble, wrapped in the old blanket, pussyfooted along behind her, along the creek to the bridge. Where was the pedlar? Mrs. Bumble could still hear him calling, "Go! Go! I'll be right along!" What was keeping him?

They reached the bridge. Still no sign of him. A dim fear clutched at Mrs. Bumble's heart. Why wasn't he here?

"Come on, hurry up!" she urged again, driven by a strange uneasiness. She towed her husband along by one corner of the blanket. Suddenly a frightening thought flashed into her mind: "He fooled me! But why?"

160. "Hurry, hurry!" she urged. "Why did you take off your clothes anyway? You could have walked back with them on, couldn't you?"

"I guess so," answered Bumble. "I don't know why. He told me to, so I did."

"What a weird duck!" muttered Mrs. Bumble.

Baker Bumble asked her, "Why did you come running from the wagon? You didn't have to come, did you?"

"No. No, I guess not. Why? I don't know why. He could have helped you himself. But he said I might be too late, so I —"

They had reached the bend in the road. They both stopped, frozen in shock.



161. "Wh-wh-where's the wagon?"

Mrs. Bumble was the first to break into a run. Stumbling over his blanket, Baker Bumble tried to keep up to her, but he almost fell on his face. He took off the blanket and raced after his wife as fast as his fat legs would go, dragging his blanket behind him.

Mrs. Bumble reached the place where they had been picnicking. All that was left was some trampled dead leaves, some left-overs, and donkey tracks clawed deep into the dirt road.

The wagon? The donkey? The little box? Poor Mrs. Bumble! She felt herself becoming cold with shock and fear.

162. "Wh-wh-where did he go?" Bumble stumbled up, panting with weariness and dread.

"That miserable beggar! That fast-talking slicker! That lying louse! That low-down thief!" scolded Mrs. Bumble. Without knowing it, she twisted the pleats in her jacket until they were all wrinkles. "That sneaking, smooth-tongued thief!"

Suddenly she saw something dark down the road. The pedlar's pack! They both ran toward it. At the pack they looked once more to see if they could spot the wagon. They listened. Nothing! The road was deserted. The deep woods on both sides of the road, dark and mysterious, silently listened with them.

163. Mrs. Bumble threw herself on the bundle as if it could tell her everything. Wildly, she tugged at the twine that held it together. It didn't budge.

"Your knife! Give me your knife!" she cried.

"My knife? That's in my pants pocket and —"

"Oh, how awful! How awful! We've lost everything . . . everything!"

"Yes, but . . ." said Baker Bumble, and there was pride in his voice as he patted his undershirt. " . . . but he didn't get this." The gold coins in the hidden pouch jingled.

"Don't just stand there! Help me!"

164. Together they pulled and pried. They tugged and twisted and tore at the bundle as if it were the pedlar himself.

"That dirty, low-down, double-dealing thief!" sobbed Mrs. Bumble as she wrestled with the bundle. In her rage she bit the twine.

At last! The twine snapped. They pulled the pack apart. Out rolled a cloak. And out of the cloak rolled all kinds of small bottles and jars and cans. One of the bottles broke. Phew! It smelled awful!

Then came a pair of pants, many little bags filled with strange herbs, a pair of boots.

"Oooh!" Mrs. Bumble suddenly cried, as if she had burned herself. Shuddering, she threw the thing she had just fished out of the bundle away from her. It was . . . it was a pointed hat!

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Voortman Cookies

TRADITIONAL FAMILY BAKING

"Your Kingdom Come" — the muted maranatha

by Arent de Graaf

Dr. de Graaf, from Australia, reported on the World Missions and Evangelism Conference held in Melbourne, Australia. In this series of four articles for Calvinist Contact he writes about the conference and its implications for the Reformed community.

One of the most moving documents emerging from this Conference is "The Crucified Christ challenges human power," the introductory lecture by the Japanese professor Kosuke Koyama. In it he quotes an expression made at the Christian Conference of Asia in 1977: "The dominant reality of Asian suffering is that people are wasted." The picture is people ending up in a waste bin, living people scrapped as worthless.

That is the kind of sentence that keeps haunting you long after this Conference. It found its way into its "Message" — which also was drafted by Professor Koyama.

The Conference prayed: "Your Kingdom Come" and it thought, in doing so, of that Realm, that King, that would make an end to that scrapping, that wastage. Are not people valuable, of infinite worth, created as they are in the image of God?

Koyama says: It is time that Christians who really want to live in obedience to their King "start carrying in their flesh the scars of Christ" as Paul said he did (Gal. 6:17, 2 Cor. 11:23-28). Not some mystical duplication of nail wounds like St. Francis, but beatings for Jesus' sake. That means: to become vulner-

able in a hard world, so they'll say it about us what they taunted Him with: "He saved others, but He cannot save Himself!" Our hands... hands with scars instead of the manipulating, ruling hands of technology!

Time and again the Conference stressed that the Kingdom of God comes where Christians, like their King, let go of their rights, their privileges, their riches.

Not to be served but to serve in love. Say no to power so that love can take its turn. Not the large scale, not the central office, nor the long-distance and long-term financing of projects, but, simply, to join hands with others, even with Third World churches, in a simple tackling of the slums of this earth, younger churches, not dependent upon but fully side by side with the older ones.

There is, in that "holistic" approach to Kingdom-preaching and -life as we heard it here at this Conference something that should appeal to us as Calvinists, surely! God redeems all of life, not merely the soul! God liberates the whole man and his whole culture!

Therefore the Christian proclamation is more than a sermon on a church. It is to heaven and turn around the whole of human existence.

But rightly the South African Missions professor, Dr. David Bosch, stressed that all this gets rather airy-fairy without personal conversion of the sinner to God! Exactly when he talks about entering the Kingdom he stresses to Nicodemus (John 3) the need of

"being born again of water and of Spirit." It is a pity that this Conference whittled this good Biblical statement away till almost nothing was left of it.

And because of that, the Gospel of the Kingdom ran the real risk to be narrowed down to (just another) ideology! It looks like widening, but it is: narrowing down.

When the Evangelical Canadian professor Clark Pinnock asked attention for the "billions who never heard the Good News" (after all, this was supposed to be a Missions and Evangelism Conference!), he was hotly attacked over it, especially by the Indian Orthodox metropolitan Mar Osthathios who then repeated what he also had said in his plenary address, that the Kingdom of God was also active in other religions: Islam, Buddhism, Hinduism.

Not only Mar Osthathios, but many others at this Conference have stated openly and often with no noticeable opposition, that in all places where human suffering is alleviated no matter what faith or religion does that, God's Kingdom is coming... Often it sounded very sweet: "Who can limit the power of the cosmic Christ?"

I found this one of the most frightening aspects of this whole Conference: this Missions and Evangelism Conference, of all things. It was clearly stated in one of the reports that dialogue with other religions is no real dialogue if the aim is to win the others over to the Christian faith! Then we are an awfully long distance away from what Lord's Day 48 (Heidelberg Catechism) has to say about "Your Kingdom come!"

This is the danger against which a former (the first!) secretary-general of the World Council of Churches warned his brothers! (W.A. Visser't Hooft: "No Other Name!" a book nobody mentions any more in WCC circles just as at this Conference nobody mentioned Lesslie Newbigin's special study made for it, "Your Kingdom Come" where he warned against the very same thing. It was not even available in the Conference bookshop that bulged with revolutionary material.)

"Naming the Name" (of Christ) was mentioned, but not everyone agreed that it had to be done! We heard the thought brought up at Bangkok 1973: "Missions Moratorium": Stop "bringing the Gospel" to those who do not know it, stop "opening fields," until you have cleared your name (and by implication, the name of your God) of the stains of the mistakes of the West! Melbourne still fully supported Bangkok in this respect.

Rightly, our Anglican Australian evangelical brother, the CMS secretary Alan Cole, asked already in the beginning discussions of the Conference, where, in all this, was the heart



The moderamen (executive) in the plenary hall. Second from left, CWME director Dr. Emilio Castro; far right, moderator Dr. Dababan (Indonesian) who charmed the delegates by his gracious manner and astounded them by the fluency of his languages.

of the Gospel: God who in Christ — and in Him alone, has reconciled the world to Himself.

Exactly at a Conference with the theme "Your Kingdom Come!" you would expect that "the blessed Hope" of the second coming of Christ would be central, the very Feast towards we live! It seemed to be in the title of the very first plenary address after Philip Potter's, viz. that of the German theologian Dr. Ernst Käsemann: "The Eschatological Royal Reign of God" but no, this was not Christ's second coming! Rather: the this-world expectation that, at last, people will "do" the will of God. Justice at last!

When someone in the discussion afterwards tackled him about the New Jerusalem he got really angry and roared: "The aim of it all is that God shall become Lord! In any other form of eschatology I am not interested at all!"

The only one who closed her address with "Maranatha!" (come, Lord Jesus!) was — remarkably, Julia Escovel from Guatemala. For all her criticism of the West, she spoke from the fires of persecution, and did not someone call the Blessed Hope the "dearest teaching of the Church under the cross?"

■ CONCLUSION

In summary I could say that the way the missions thinking in the ecumenical movement has developed since Edinburgh 1910, the same way as the theology of Jurgen Moltmann has developed, a theology which came peeping around the corner more than once at this Conference. Quite a few years ago this German theologian wrote a book "The Christian Hope" which had the resurrection of Jesus firmly at the centre. Much later, just a year or so ago, he published another book: "The Crucified God" in which the God who can suffer, the God in solidarity with man-in-pain, has come to the centre.

Edinburgh spoke triumphant-

ly of "Evangelization of the world in this generation." A major key to sing in. As often when they literally sang it during the conference, "Your Kingdom Come" here sounded in the sad, minor key of "People are wasted!"

Plaintive, often even accusing and indicating sounds. I hope that this series of articles has shown you that we would do badly if not listening carefully to these plaintive, at times shrill and indicating voices.

Yet from the Church of King Jesus on a tortured earth another sound may come, too, must come! A sound of glad proclamation and a hope that comes not from the hopeful works of man, let alone a new law, but from the completed work of a sovereign, loving God.

Cultural pessimism is a bad motivator. The thing it usually makes people do is "eat, drink and be merry" in the bad sense of that word. Even the hungry are not waiting for that kind of gospel.

What is an even worse motivator is a bad conscience. Sometimes I had the impression that that, too, was what this conference was trying to talk people into. But even in gathering darkness and with lights having gone out, the call is: "Look the Bridegroom comes! Go and meet Him!"

There was astoundingly much to be heard and learned at this Conference. In July 1980, at Nimes, the Reformed Ecumenical Synod also faced some of these burning issues in the major report on its agenda: "The Church and its social calling."

Yet I hope and am confident that the central message of God's Gospel, the salvation Christ has completed, will prove a motor for deeper love, and a source of greater joy! Enabling us, humbled but strengthened at the same time, to get along for the King in what is and always will be His world.

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AGRICULTURE IN THE 1980s

Agriculture in Canada plays an important part in the well-being of our economy and in the feeding of many overseas. Many C.C. readers are involved in the farming industry in various ways. Some of them are represented on this page for your information.

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■ BASIS ■

The organization is based on the conviction that the Holy Scriptures, as the infallible Word of God, are the supreme standard and thus set norms for all areas of life. Hence, the renewing power of the Lord Jesus Christ must be made relevant to the agricultural/horticultural sector of society.

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35 years ago THOUSANDS DIED IN INDONESIA



Units of the First Battalion, 12 Regiment infantry were the first to enter Malang. Peter Broersma is shown far right with helmet, looking to the left.

by John Martens

Mr. Martens is a freelance writer and historian living in Listowel, ON.

After the fall of Germany during the Second World War, the Allies were closing in on Japan, the remaining foe. We know how it all ended. In the blinding flash of a nuclear explosion, the city of Hiroshima was obliterated. Also Japan's morale, its will to fight, suffered a serious blow; the end of the war in the Pacific was in sight and on September 2, 1945 Japan officially signed its surrender. There was a considerable number of Canadians whose lives were touched by the war in the Far East. There will hardly be a Canadian, young or old, who does not know about the Cana-

dian soldiers who put up such a stout defense of the British Crown Colony, Hong Kong. The 1,900 Canadian troops stationed in Hong Kong to guard one of the vital outposts of the British Empire were only a handful in comparison to the number of their brothers-in-arms doing battle with Germany.

Despite their stubborn resistance, Hong Kong fell to the Japanese on Christmas Day, 1941. The Canadian defenders of Hong Kong fought in forgotten places against hopeless odds. They disappeared in grim prisoner-of-war camps such as have been described and brought to life in films like "The Bridge over the River Kwai." Their role in the over-all history of the Second World War has been overshadowed somewhat by the

victorious campaign of the Canadian Army in Europe.

And yet with the date of September 2 fast approaching and with it the recollections of the official surrender by Japan 35 years ago, the Canadians of Hong Kong fame deserve honourable mention, though their remaining number may be small. For many men lay buried in some remote eastern land. Others succumbed to tropical diseases incurred in dismal prison camps.

In May of this year, thousands of Canadian veterans were welcomed in The Netherlands and honoured by royalty and common man alike and the spirit of Canada's Hong Kong veterans marched with them.

They fought for their country and fought the opening battle for the control of the Dutch East Indies, French Indo-China, the Philippines and Australia. That they did not prevail was almost a foregone conclusion, but they should not be forgotten by those nations whose territory they were defending, neither should we in Canada neglect and lose sight of them.

On September 2, we remember and are proud of our Hong Kong veterans. And V.J. (Victory over Japan) Day is forever connected with their exploits, and let no Canadian forget it, native or otherwise.

There are others in Canada who recall with a feeling of sadness and often of horror, the days when they did battle with the sons of Nippon.

Many British and Dutch have settled in Canada since the end

of the Second World War. Statistics are hard to come by, but a surprising number of these newcomers have served their former homelands in the war against Japan, either on the seas of the Orient on merchant vessels or during convoy service, or in actual battle against the Japanese on land and sea.

And we must not forget those uncounted thousands of British, Dutch and Americans, who never made it back to their motherland, but gave their lives in the struggle with Japan.

On September 2, it is only fitting to bow our heads a moment or two to their memory, for they gave their lives for the same cause for which our Canadian Hong Kong veterans did battle.

Here is not the place to give a detailed account of the war in the Far East. Most people know that Hong Kong, Malaysia, Singapore and finally the Dutch East Indies and the Philippines fell early in Japanese hands. The surviving defenders of Hong Kong, the remnants of the British forces in Singapore and what was left of the K.N.I.L. (The Royal Netherlands East Indies Army) disappeared in P.O.W. camps for the remaining long years of the war as did the American survivors of the battle for Corregidor in the Philippines.

► JAVA SEA BATTLE

Even the naval battle of the Java Sea, fought on February 27, 1942, could not stem the Japanese tide. In this memorable naval engagement between a combined Anglo-American-Australian-Dutch na-

val forces and the Japanese invasion fleets, steaming towards Java, the main island of the Indonesian archipelago, the Allies suffered staggering losses and were forced to retreat to Australia and Ceylon, leaving the way open for the Japanese occupation of Java and other Indonesian islands close to Australia.

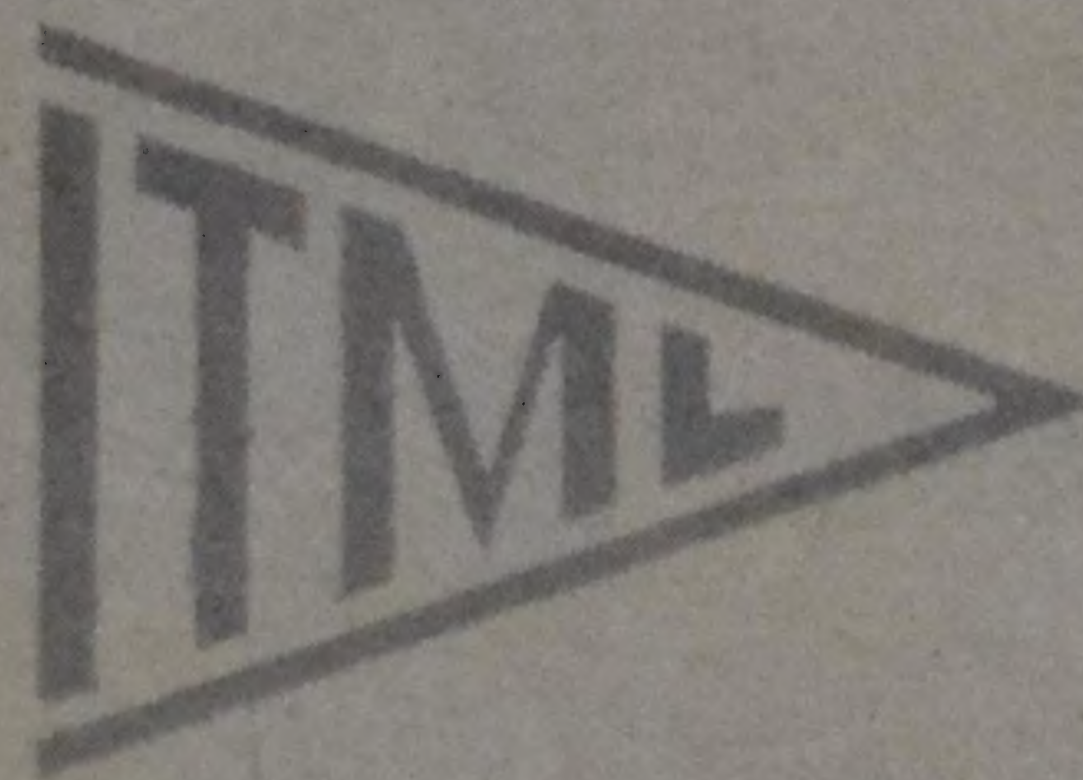
Before the battle of the Java Sea, the Dutch vice-admiral, Karel Doorman in command from his headquarters in Surabaya, on being informed of the steady approach in the North of the Japanese invasion fleet, said: "I attack. Follow me. The enemy is ninety miles away." Those were the words of his final command and then he had set out with his ships to find the enemy.

His flagship, the capital cruiser, "H.M. the Ruyter," and many other ships were sunk and Karel Doorman was never heard of again. Only a few destroyers of his squadron managed to escape to Australia. The survivors, British, Australian, Dutch, in so far they were picked up, spent the rest of the war in prisoner of war camps (See the book, *Battle of the Java Sea* by David Thomas).

As the years progressed and American military and naval strength grew, the Japanese were gradually driven back to their homeland and it was the Americans who defeated the Japanese. American ships, American G.I.'s and marines conquered Japan's fleets and wrestled one Pacific island after the other from Nippon's grip.

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AN WAR WITH JAPAN: WE REMEMBER

And now soon it is September 2, the official date known as V.J. Day. It will be clear that in the struggle against Japan, men and women of many nations were involved. And no doubt around September 2 magazines and newspapers will blossom with a spate of stories about the war against Japan and that is correct. For they will put the spotlight on Canadians, British, Dutch, Americans and others who were there and manned the guns.

No doubt we will read stories about the wretched camps for civilians, in which women and children were herded together by the Japanese. We will read about the Burma Road and the River Kwai, the end stations for thousands of white settlers from Malaysia and the Dutch East Indies. And so historical justice will be done, for September 2 is an ideal date to think again for a moment or two of all those who played their part in the Second World War and whose combined efforts brought about the defeat of the Axis powers; three-and-a-half decades have elapsed since and we can recall in freedom, the role of all those involved.

Yes, we will not forget the Canadian soldiers of Hong Kong, nor the defenders of Ma-

laysia and Singapore or those of the Dutch East Indies.

We will remember the men who went down in the Java Sea. We bring honour to and admire the Americans who swept the Japanese from the Pacific. And then in the shadows, out of the limelight, lurks the memory of those few who remained behind in Japanese-held Java, Timor or New Guinea and conducted intermittent guerrilla operations or acted as wireless operators to keep the Allies informed about Japanese movements and intentions.

And the vortex of war swallowed up many gallant men.

In a little city in Southern Ontario I once met a gentleman who played a significant role as a Resistance fighter against the Nazis. His name is Peter Broersma and, like most of us, he reads *Calvinist Contact*. He put some of his experiences on paper and recorded hair-raising encounters with the German intelligence services. He also wrote an article about the Canadian Hong Kong forces whom he greatly admired for their gallant fight during the first land encounter with the Japanese. After the war, when the Japanese were chased out of the former Dutch East Indies, Peter served in the

Dutch Armed Forces which had been dispatched to "Indonesia" to pacify and police the country during the interim period leading eventually to the establishment of the independent state of Indonesia in 1949.

A picture taken during this period shows this gentleman as a soldier in company of others in an armored car in Malang, a city of Java.

The picture was featured in *Life* magazine in 1947. In passing, we want to remark that this picture was taken by a woman reporter, an intrepid girl.

In Indonesia our friend, the former resistance man, saw the cemeteries where the Dutch and British soldiers, fallen during the Japanese invasion of 1942, were resting.

He saw the decrepid camps where older men, women and children, interned by their captors, perished and he was appalled. In his recollections of his war experiences as a resistance man, he always tells about those moments when he stood before the graves of soldiers and sailors, of women and children buried in the tropics, far from the shores of their Motherland and he wants the world again to know about these people and their sad fate and lonely graves.

With Peter we will remember all those who gave their lives in the struggle with Japan, be they the British of Singapore or the Canadians of Hong Kong. We will not forget the Hollanders of the Java Sea and their Australian and American allies.

We will think of the men and

women and of the mothers who perished in the prison camps and our thoughts will go back to the little children in those camps — few of whom survived — and even the smallest one of these children we will remember. That's what we will do come September 2.

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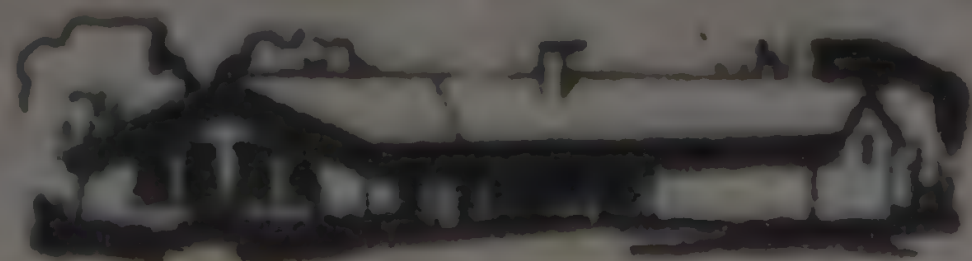
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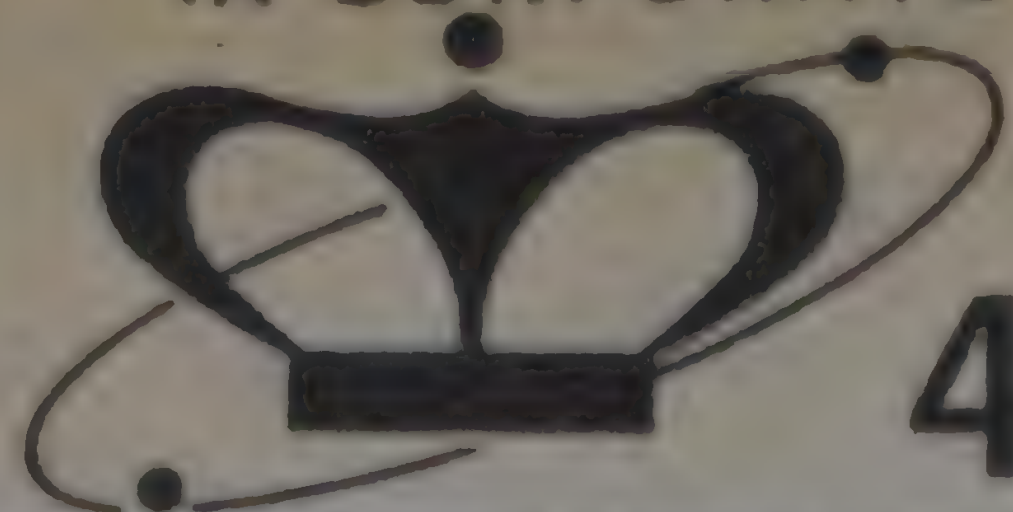
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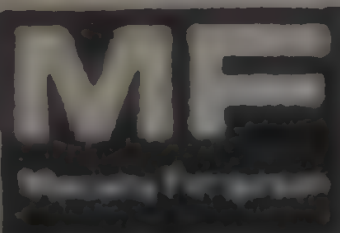
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It is so great and beautiful,
Ten provinces to see.

They hold the riches so galore.
Each province has its share.
The cattle, crops and industries,
It's all so great and fair.

Indeed, our land is wonderful,
Where milk and honey flows;
Where fish and fowl are plentiful,
And massive timber grows.

The oil, and coal and minerals
Make us so rich, you see.
The great Creator put it there;
How grateful we should be.

The people have the freedom, too
To worship as they please.
We choose our occupation here,
And make our life with ease.

The older people get good care,
The sick and needy too.
And those that cannot find a job,
Get help the whole year through.

So, we should never grumble here
In this, our land, so great.
Let's honour God, and follow too
His Word, in humble faith.

It is but sad, that man pollutes
The rivers and the air.
But it is worse, and it's a crime,
To spoil our race so fair.

Pollution floods into our homes
Through television shows;
Through dirty books and dirty songs
Its poison brings us woes.

Pollution floods into our minds.
Polluted is the heart
By greedy and unscrupulous foes
How shameful is their art.

Let's take a stand, on this our day,
Against all filth and slop.
Let's offer something positive,
To build our nation up.

Build up the character and mind.
Lift up the moral code.
Encourage everything that's good.
Clean up the whole abode.

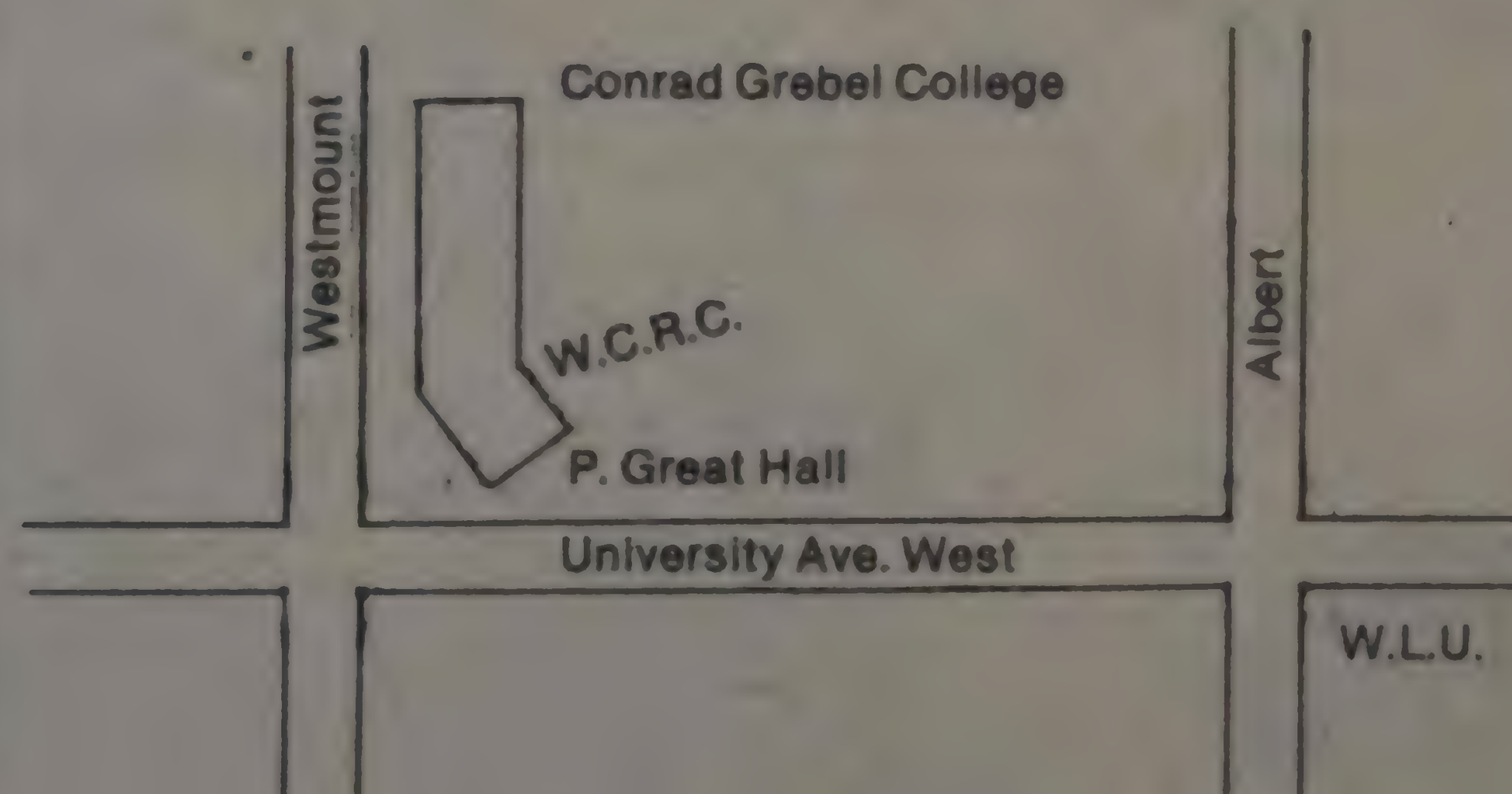
And over all, O' Canada,
Do not forget thy God.
The blessings come from Him alone;
Praise Him, our gracious God.

by Jacob Riediger, Tofield

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After the morning service, lunch will be served to all our guests and an orientation session for students will follow.
The Waterloo Christian Reformed Church worships in the Great Hall of Conrad Grebel College (see below).



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*welcomes and invites all new and returning students
with their parents and friends to a
special welcome worship service on
September 7 at 5:00 p.m.*

*in the Guelph Christian Reformed Church
at 287 Water Street, close to University.*

After the service a fellowship lunch and an orientation session will follow.

**30 Canadian
Christian leaders
meet in Thailand**

PATTAYA, Thailand — Some thirty Canadians and six provinces and nine denominations have been among the 875 Christian leaders at the Consultation on World Evangelization (COWE) meeting here June 16-27.

The Canadian participants, all involved in World Missions and Evangelism, met during COWE on June 26 and issued the following statement:

A Canadian Affirmation on Evangelism and Social Concern

Some 875 Christian leaders drawn from 88 countries and a diversity of denominations, meeting in Thailand, have issued a significant statement on World Evangelization and Social Concern. Among the key points of the Thailand statement are these:

Evangelism: The great majority of the world's people need to be reached by cross-cultural messengers of the Gospel, and the fulfillment of the Christian mission requires of us love, humility, integrity and dependence on the Spirit of God.

Refugees: We denounce the injustice of which they are victims. We have made a solemn resolution to involve ourselves more actively in their relief and rehabilitation throughout the world.

Cooperation: Competitive programs and needless duplication of effort both waste resources and call into question our profession to be one in Christ.

Alberta ladies' societies gather for interleague rally

The following is the report of the 18th annual Interleague Rally of Alberta Christian Reformed Ladies' Societies, held on June 11, in the First Christian Reformed Church, Calgary, Alberta.

by Letta Van Oord

"Dwell in me, O Blessed Spirit,"
Was our first and beautiful song.
The sound of three-hundred-fifty women
And God touched the hearts in this happy throng.
Most had come from all over Alberta;
Seven from Saskatoon, a nine hour drive.
Each one expected a lot from this day,
No one was disappointed in their strive.
Psalm twenty-three was the theme of the day,
"The Lord, Our Shepherd," to whom we belong.
Reverend Praamsma was the morning speaker
With wonderful words, stimulating, strong.
He first talked about life's rapid changes
But we couldn't understand what he said.
Then his eyes saw the little microphone,
So in thirty seconds 'twas changed instead.
"Changes," he said, "touch our time of leisure,
This time also is a gift in our life,
How do we use it in respect to God?
Living for others must be our great strife."
"If we refuse to live for one another
And only satisfy ourselves instead,
We then shrivel up instead of growing,
It's good to develop our skills," he said.
"All our time belongs to the Creator,
The time of the future and of the past,
We are responsible for this great gift,
Serve God, rebuild strength, show values which last."
His leisure time speech was pleasant to hear
And we almost forgot the time for lunch.
We ended the morning with the right song
About great peace for those who love God's law.
Blessings for those who make His Word their treasure,
Their happiness shall be without a flaw.

A collection was taken for a good cause,
For the Shalom Society in town.
Three-hundred-sixty-nine dollars we gave,
A help for the elderly, no let-down.
Thank-you words were said after the fine lunch
To Mrs. Vlieg, the retiring president,
And to Mrs. Haarsma, the secretary,
For a job well-done, words that were well-meant.
Then Shirley Valstar had a story to tell,
'Twas about children, riding in a car;
We saw it take place, amusingly true,
But with children like that, I won't go far.
At two o'clock we were back at the church;
Then Mr. Bert VanNiejenhuis had the floor.
He teaches in Calgary's Christian School.
His talk was refreshing, for him no chore.
"Heritage — Alberta seventy-five."
That was his topic for the afternoon.
He said that women weren't counted first,
And that Emily Murphy played her tune.
She couldn't handle that, we understood;
He then told us much about years ago
And I wish that I could repeat it all,
But my report has to be short, you know.
Much is required when much is given,
"Alberta's wealth" he was talking about.
"It's a challenge to spend her abundance,
Especially for the Christians," no doubt.
"Being an Albertan makes me feel proud,
More so being a Canadian," he said,
"But most of all, being a Christian."
We now look to the years which lie ahead.
Then Jesse Zeilstra taught us a nice song,
The tune was the same as "God Save The Queen,"
But the words were made for our dear province.
We all caught on quick, because we were keen.
"God bless Alberta dear,
Spare her for many a year
From want and woe.
Wise may her leaders be,
May they rely on Thee,
Help her stay young and free.
God bless us all."
We also sang Hymn two-ninety-seven.

And "I'll walk with Him always" in a round.
Each woman sang at the top of her voice,
"The Lord's My Shepherd," a marvelous sound.
Still more entertainment was yet to come;
Shirley put together a fashion show,
And we laughed till many tears filled our eyes,
We roared when the models walked to and fro.
This show was geared to the average woman,
Not only in fashion, but in price too.
Four designers showed their own creation,
And three mannequins wore something brand-new.
So seven were dressed up as one should be
To cradle sore heads or provide a lap
For a little child, or to chase a dog
Out of the yard after his mishap.
They didn't all wear a perfect size ten,
But they could scrub floors and could bake a pie,
Yet the fashions were within our budget,
And a Mastercharge card we could supply.
There was a nice tea dress with tee-strapped shoes,
A dainty outfit, styling of Red Rose,
But instead of wearing, I rather would
Drink it each day, than wear it, I suppose.
The egg shell blouse too, I don't want to buy,
With the smart bell-bottoms it's hard to sit,
And with egg shell slippers it's tough to walk,
No matter how good and snugly they fit.
Then there was the dress we all loved to own,
'Twas coloured by the Nova Scotia Bank,
A great chance to carry your cash along,
But I couldn't see if the cheques were blank.
However, she had large springs in her shoes,
So everywhere she could quickly bounce.
We could hardly believe our eyes, and
As soon as she left, Shirley wished to announce
The cool eyelet blouse, a great creation,
And so on till we had beheld them all.
But my page is full and my time is up,
So believe me friends, we sure had a ball.
By four o'clock the day was about past;
Therefore our new president, Jenny Brown
Devoted herself in a prayer to God,
And we all were glad that we had come down.

Gerben Vanderveen

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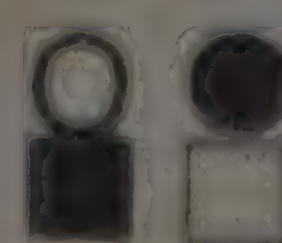
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Kerkmensen en de wereld



Er zijn in de wereld heel wat mensen. Een bepaalde groep van deze mensen zijn kerkmensen. Ze zijn in de minderheid. Toch gaat die wereld hen aan. Ze hebben

zelfs heel wat met die wereld te doen. De wereld is voor hen een vijandige grootheid. Zelfs een gevaarlijke. Dat komt omdat er in die wereld een geest rondwaart, die wel eens genoemd is 'de geest des tijds', of 'de geest dezer eeuw', een geest die vijandig staat tegenover Christus. Guido Gezelle heeft het al eens gedicht: de wereld wil mij achterna al waar ik ga of sta. Als u vraagt naar de verhouding van de kerkmensen en de wereld dan heeft men in de geschiedenis in twee richtingen naar een oplossing gezocht.

Velen hebben gedacht: we willen niets met die wereld te maken hebben. Wij moeten haar zoveel mogelijk mijden. Die wereld is immers slecht, boos, overspelig, er deugt niet veel van. We gaan die wereld ontvluchten. We doen er niet aan mee! We doen niet mee aan de politiek, we stemmen niet, we werken wel, voor onszelf, maar we doen niet mee met de ontwikkeling, we sluiten ons op, we blijven bij het oude. We willen geen electriciteit, geen telefoon, geen machines. We ploegen nog met paarden. We mijden de wereld.

Anderen hebben gedacht: we moeten die wereld annexeren. Zij moet de kerk dienen. De kerk moet heersen. Dan wordt alles kerkelijk gemaakt. Men wilde een kerkelijke politiek, kerkelijke wetenschap, kerkelijke kunst, kerkelijke ordening, enz.

We hebben in de geschiedenis van de gereformeerde gezindte kunnen opmerken dat Dr. A. Kuyper radicaal met de wereldmijding en de wereldwijding gebroken heeft. Hij moest niets hebben van de richting die de wereld ontvluchtte, noch van degenen die opkwamen voor de verkerkelijking van de wereld. Hij kwam voor de dag met de onderscheiding: kerk als instituut en kerk als organisme. Voor Dr. Kuyper was de kerk als instituut de kerk, waar Woord en Sacramenten werden bediend, daar werd Gods volk gesterkt in het geloof, daar ontving dat volk de orders van de Meester, om ook gedurende alle dagen der week te leven naar 's Heren ordinantien als kerklid, maar ook als staatsburger en als lid der maatschappij. De kerk als instituut is de gemeenschap der Christgelovigen. Die gelovigen, die kerkmensen hebben echter ook hun plaats en taak in het leven der wereld. Zij moeten niet alleen hun brood verdienen in die wereld, maar ook hun invloed laten gelden ten beste van staat en maatschappij. Ze hebben dienaangaande een roeping, een taak. Zij moeten leven tot het welzijn van staat en maatschappij.

Als kerkmens, als lid van de kerk als instituut, gaat de gelovige nu in die wereld, die buiten kerkelijke wereld leven en werken als lid van de kerk als organisme. Die buiten-kerkelijke wereld, die wereld der schepping, die samenleving van mensen, zoals Kuyper heel dat terrein aanduidt dat rondom de kerk als instituut ligt, ligt daar in Gods gemene gratie. Of zoals ik het ergens anders las: dat samenstel van de wereld der schepping, die samenleving van mensen, die niet lid zijn van de kerk, die wereld dus, die maandagsorde, die is niet in strijd met de zondagsorde, maar die wordt door de zondagsorde geheiligd. Daarin openbaart God zich in Zijn gemene gratie'.

Als u een levend lid bent van de kerk van de Here Jezus Christus dan heeft u een groot voorrecht. U deelt in particuliere genade en in gemene gratie! Door die particuliere genade hebt u deelgekregen aan de vergeving van zonden en u kreeg recht op het eeuwige leven. De Here Jezus heeft door Zijn lijden aan het kruis u verlost van de toorn Gods over uw zonden, en door Zijn volmaakt gehoorzamen aan Gods heilige wet heeft Hij voor u het eeuwige leven verworven! Maar u hebt ook deel aan Gods gemene gratie, die u als een dankbaar mens doet leven in de wereld van elke dag.

De kerkmens gaat trouw naar de kerk, hij heeft Gods genadeboodschap dringend nodig, en hij hoort wat God van hem vraagt niet alleen 's zondags maar alle dagen, ook door de week! Hij gaat graag naar de kerk, want er is zo vaak een conflict tussen de zondagsorde en de maandagsorde, je komt als kerkmens zo vaak in aanraking met de ontwrichtende zonde, die kerk, staat en maatschappij aantast. Als kerkmens moet hij op de bres staan in de worsteling tegen die ontwrichtende zonde. En hij kan dat niet alleen doen, hij moet dat doen met medechristenen, die ook 's zondags de marsorders van de Koning hebben gehoord. Daarom is hij voor christelijke organisatie in de staat en de maatschappij. Hij kan zich als kerkmens ook alleen maar thuisvoelen daar waar Christus' orders worden verstaan en opgevolgd. Hij wil de wereld niet verkerkelijken noch mijden, maar haar wel doordringen met het evangelie.

De kerkmensen die deel hebben aan de particuliere genade en hun plaats met ere innemen in de kerk als instituut, zullen als kerk, als organisme, het instrument moeten zijn waardoor de particuliere genade in werkt op de gemene gratie, tot heil van land en volk.

J. VanHarmelen

Opvallende groei van cooperaties

door Ben Malkin

Canadian Scene — Meer en meer Canadezen raken betrokken bij cooperaties en de groei van dit type activiteiten is sinds het prille begin, nu 75 jaar geleden, spectaculair geweest. Meer dan 9 miljoen Canadezen zijn thans lid van cooperaties, waaronder ook de populaire credit unions. Zij bezitten of hebben zeggenschap over — meer dan \$35 miljard in activa en zijn betrokken bij financiering, landbouw, visserij, huisvesting, medische verzorging, kinderverzorging en drukkerijen, e.d.

Cooperaties worden beschreven als „zakelijke ondernemingen die eigendom zijn van hen die gebruik maken van de diensten die de onderneming beschikbaar stelt, waarin alle leden dezelfde zeggenschap hebben, en waarvan de verdiensten onder de leden verdeeld worden in verhouding tot het gebruik dat zij van de diensten gemaakt hebben". Er zijn zes principes die aan Cooperaties ten grondslag liggen en die zijn in 1966 door de International Co-operatives Alliance als volgt omschreven: 1) Open en vrijwillig lidmaatschap, zonder restricties of maatschappelijke, politieke of godsdienstige

discriminatie, voor alle personen die gebruik kunnen maken van de diensten van de Cooperatie. 2) Democratisch bestuur door personen die door de Cooperatie gekozen of benoemd worden op een manier die door de leden is goedgekeurd. 3) Aandeelhouders mogen geen of slechts een klein percentage interest ontvangen. 4) Overschotten dienen aan de leden teruggegeven te worden en winsten dienen zo verdeeld te worden dat in geen geval een lid voordeel trekt ten koste van een ander lid. 5) Cooperatief onderwijs of voorlichting voor alle leden en het personeel van de cooperaties ten aanzien van de principes en technieken van cooperaties. 6) Cooperatie onder cooperaties, waarbij alle cooperaties, zij het plaatselijk, nationaal of internationaal, waar praktisch mogelijk, samenwerken.

Deze principes werden herhaald in het 1979/80 Rapport van de Co-operative Union of Canada (237 Metcalf Street, Ottawa, Canada K2P 1R7). In dit rapport worden alle aspecten van de cooperaties in Canada besproken, van fabricage van landbouwwerktuigen, hout, montage woningen, petroleum en textiel in westelijk Canada en Quebec, tot de

opvallende groei van de credit unions met 3.700 zelfstandige credit unions die in totaal beschikken over activa van meer dan \$24 miljard.

Daar tussen in vinden we de trust company en verzekeringscooperaties met 10 miljoen polissen voor de verzekering tegen medische kosten en de gevolgen van vuur en slechte oogst. Er wordt ook veel gedaan op het gebied van de landbouw en meer dan 80 procent van Canada's graanoogst wordt verhandeld via de Alberta Wheat Pool, Saskatchewan Wheat Pool, Manitoba Pool Elevators, United Grain Growers en dergelijke organisaties.

Op het gebied van de woningbouw wordt sedert kort ook steeds meer gedaan. Het eerste belangrijke project werd in 1964 ondernomen — Willow Park in Winnipeg. Sindsdien zijn echter meer dan 300 woningbouw cooperaties gevormd. Van deze 300 cooperaties zijn er 162 klaargekomen met de bouw van 9.200 woningen of flats, die thans bewoond worden door de leden. De rest had 1.500 woningen of flats in aanbouw, terwijl er nog eens 2.600 in de plannen zijn.

In het centrum van deze Vervolgoppg. 15

PERSOVERZICHT

• Tussen de olie-industrie en de regering in Ottawa is lang niet alles koek en ei. De regering heeft eens even een boekje open gedaan over het bedrijf. U weet wel dat de olie-maatschappijen altijd adverteren dat ze zo getrouw hun winst investeren „om Canada te helpen". Het open boekje toonde dat de winst met 54% gestegen was maar dat herinvestering gezakt was.

• In Alberta en in B.C. hebben rechters geweigerd om vonnissen uit te delen aan motorrijders die geen helmen droegen ondanks het feit dat het dragen van helmen wettelijk vereist was. Ik had net zo'n ding gekocht voor mijn ploffiets!

• Het telefoneren wordt duurder in Canada. Bell heeft vergunning gekregen om de tarieven te verhogen.

• Leden van de Demokratiese Partij hielden hun feestneuzen-congres in Detroit. Kennedy probeerde tot het laatst om Carter's kandidaatschap tegen te gaan. Carter echter hield de touwtjes strak in handen, en zegevierde over zijn tegenstanders. Wel hield Kennedy een bewogen rede waarin hij pleitte voor handhaving van de linkse richting in de Demokratiese Partij.

• Dat het niet voorzichtig is om slapende honden wakker te maken werd weer eens bewezen in het Israëlische parlement waar de

leden heel demonstratief een wet aannamen om Jeruzalem als hoofdstad te beschouwen. Er was felle reactie in de Arabiese landen en de onderhandelingen met Egypte over autonomie voor de Palestijnen zitten weer eens op een dood spoor. Toch heeft Begin het niet makkelijk. Hij ligt overhoop met verschillende van zijn ministers en als ze zich niet verbeteren, zo dreigde hij, stuurt hij ze allemaal de laan uit. Hij zou dat kunnen doen door af te treden en dan een nieuwe regering te vormen.

• President Bani-Sadr van Iran, een politiek gematigde, als dat mogelijk is in dat land, heeft een politieke nederlaag geleden. Het parlement benoemde een prime-minister tegen zijn zin.

• In Ierland is dat oude gebakkelei weer eens uitgebroken. Vier mensen verloren het leven.

• De Paus heeft ook zijn moeilijkheden. Arbeiders in het Vaticaan willen meer geld.

• In China is men nu definitief begonnen om MaoTse-tung een kopje kleiner te maken in de herinnering van de Chinezen. Er wordt nu officieel toegegeven dat hij menselijk was.

• We zijn een paar dagen in ons zomerhuisje in Fenelon Falls. En ik zou dit persoverzicht kunnen besluiten met wat toepasselijk visserslatijn. Ik zie daar maar vanaf want mijn eigen familieleden geloven me niet eens.

Carl D. Tuyt

Arie en Katrien

in de dag

9. Invasie

In grote stromen zijn ze Canada komen binnenrukken. In dichte drommen landden ze op de grote vliegvelden van Montreal, Toronto, Winnipeg, Edmonton, Vancouver. Oorlog? Nee, maar wel een invasie, een invasie van Europese toeristen. Met de lage dollar is het goedkoop geworden voor de Europeanen om de United States en Canada te bezoeken. En aan deze zijde van de Atlantische Oceaan bejuicht men de invasie, want ze brengt geld in het laatje, en daar heeft nog nooit een regering een hekel aan gehad.

Aangezien de Hollander doorgaans wel aan zijn trekken weet te komen, valt het te verstaan, dat een groot deel van de toeristen uit het lage landje aan de zee komt.

Kwamen aanvankelijk slechts naaste bloedverwanten hun geëmigreerde familieleden opzoeken, zoals ouders, zusters en broers, thans verschijnen ook ooms en tantes, neven en nichten, goede burens en verre vrienden en vrienden van die vrienden op het toneel, om Canada in het algemeen en de Niagara Falls en de Rocky Mountains in het bijzonder te bezichtigen. De meesten schijnen een Japanse camera, Nivea huidcreme (men verwacht hier bruin te worden) en veel geld bij zich te hebben. Meerderen dragen reeds bij aankomst een Canadees petje of een cowboyhoed, waarschijnlijk omdat die in Amsterdam en Zwolle goedkoper zijn dan in Kitchener en Calgary. Daar staat tegenover, dat hot dogs en hamburgers en patat, mitsgaders andere lekkernijen, hier weer goedkoper zijn dan in Holland. Voor ons als Hollandse-Canadezen verdient het derhalve aanbeveling, om hier minder petjes en hoeden te kopen en meer hamburgers te eten, wil men geld besparen in deze dure tijden.

Het is leuk, om overal weer Hollands te horen spreken. Het is eveneens leerzaam. Je leert nieuwe woorden en uitdrukkingen. Woorden als „hartstikke” en „verrekt” zijn na onze emigratie op een hoger niveau van beschaving geklommen. Wil men vlót en nieuwerwets Hollands spreken, dan moet men heel royaal gebruik maken van woorden als „ergens” en „even”.

En verleden week ontmoette ik op visite een hollandse meneer, een statige verschijning met een bedroefd uiterlijk, die me plechtig mededeelde, dat hij in Den Haag het beroep van „uitvaartverzorger” uitoefende en dat

hij goede zaken deed. In mijn onnozelheid meende ik, dat hij op de grote vaart was of sluiswachter, en ik begon me reeds op te maken om een belangstellende vraag over de zeemanskunst te stellen, toen de Haagse heer mij enthousiast vertelde, dat hij en zijn compagnon meer dan 120 begrafenissen per jaar hadden.

In de kerk is het ook een gezellige boel geworden met al die hollandse gasten. Ik denk niet dat er veel gezinnen zijn, die geen hollandse familie of kennissen op bezoek hebben gehad. Sommigen hebben hele gezinnen, vader en moeder met drie of vier kinderen!

De meest vooruitstrevende toeristen huren hier zelf een auto of een camper, ofschoon het merendeel zich laat rijden. De meesten zijn royaal en laten het geld rollen, terwijl sommigen geen cent uitgeven en dusdoende reeds geld sparen voor de veel duurdere vakantie van volgend jaar, wanneer ze een zomerhuisje op Terschelling gaan huren.

De hollandse kerkdienst, die aan grote bloedmoele leed, leeft plotseling op, en aangezien men hier het Liedboek niet kent, heffen de toeristen de oude psalmen en gezangen weer aan, waar een mooi stukje nostalgie in zit.

Het over en weer bij elkaar logeren in Nederland en in Canada heeft zijn eigen bekoorlijkheden, en brengt ook zijn eigen spanningen mee. Het blijft altijd een zaak van geven en nemen, zelfverloochening en tolerantie. Ik heb wel eens overwogen om een boekje te schrijven over „Do's and Don't's” ten behoeve van onze mensen die trips maken naar familieleden in Holland en vice versa. Het bezitten van zo'n boekje zou even verplicht horen te zijn als het bezitten van een paspoort. Dat zou de verhoudingen ten goede komen en tevens de financiën van Arie. Helaas is het al meerdere malen geschiedt dat men, behouden teruggekeerd van een trip naar familieleden in Holland of in Canada, gezegd heeft: „Dat is eens, maar nooit weer!”

Mensen, die elkaar in jaren niet hebben ontmoet, ontgroeien aan elkaar. Er zijn mensen, die er in Holland niet aan zouden denken, om bij broer of zus, neef of nicht drie weken te gaan logeren, en lichtvaardig aannemen, dat zulks hier wel altijd kan. Vandaar dat de invasie van familieleden en vrienden ook wel eens ongelukjes oplevert.

Een daarvan willen we hierbij

verhalen, omdat we er bij betrokken zijn geweest. De hoofdrolspelers in dit drama waren Derk en Henny Alfonsen, rentenierende immigranten, die in onze stad wonen en naar onze kerk gaan, en Taeke en Lena Aasterma, eveneens renteniers van beroep, en woonachtig in Jubbega (Fr.). Op herhaald aandringen van neef Derk Alfonsen hadden de Aasterma's eindelijk besloten, om ook eens aan de andere kant van de Afsluitdijk te gaan kijken en naar Canada te gaan. Welgemoed en niets vermoedend kwamen ze als deel van de toeristeninvasie in Canada aan, beladen met koffers en accijns-loze jenever en sigaren.

Maar indien ze het ooit geweten hadden, hadden ze het nu zeer zeker vergeten, wie neef Derk Alfonsen was. Die had nog nooit een diploma in gastvrijheid kunnen behalen, en geduld en verdraagzaamheid had hij nooit geleerd. Het enige waarin hij uitblonk was kritiek en negativisme. Zijn kinderen hadden het huis verlaten, zo gauw dit maar wettig geoorloofd was. In de kerk had hij het eenmaal tot ouderling gebracht, maar na een paar maanden was hij kwaad de kerkeraadskamer uitgerend, om daarin nooit terug te keren. Hij had in allerlei organisaties gezeten en overal had hij geprotesteerd en zich teruggetrokken. Naar zijn naam te oordelen, kwam hij oorspronkelijk uit het Zuiden, waar de mensen doorgaans gemoedelijk en luchthartig zijn. Maar dat was Derk Alfonsen ganselijk niet. Het was daarom niet te verwonderen, dat de mensen hem Derk Donder waren gaan noemen. Een van onze kinderen dacht zelfs, dat dit zijn echte naam was, en sprak eens heel beleefd op het kerkplein tegen hem: „Hello, Mr. Donder!”

En zo belandden Lena en Taeke Aasterma van Jubbega in het hol van de leeuw. Het lag waarlijk niet aan hen, dat de logeerpartij vast liep. Ze waren beiden dankbare, oudere mensen, die met volle teugen van hun wereldreis genoten en vol lof waren over de eerste vliegtocht van hun leven. Maar, zoals we later hoorden, de moeilijkheden met Derk begonnen binnen de 24 uur. Tijdens de eerste Hollandse sigaar en het eerste glaasje jonge jenever was de gastheer al van wal gestoken met zijn felle kritiek op de Nederlandse regering en de kersverse Nederlandse koningin. Dit vonden de vaderlandslievende gasten helemaal niet leuk, maar terwille

van de vrede zwegen ze, daarin het voorbeeld volgend van Derk's vrouw, die meestal niets anders deed dan zwijgen om de vrede er maar in te houden.

De tweede dag van hun verblijf werd door de heer des huizes het kerkelijk leven onder handen genomen. Volgens hem was dit in Canada niet veel bijzonders, maar in Holland deugde er niets van: valse leringen; ontbreken van de tucht; lege kerken; rijke en luie dominees; afvallige jeugd, enzovoort enzovoort. Hij sprak, alsof hij er juist vandaan kwam, hoewel hij in vijftien jaar niet in Holland was geweest en geen enkel Hollands blad las.

Toen werd het Taeke te mal. Hij ging zijn kerk en zijn landje verdedigen, en zijn echtgenote viel hem bij. En Derk, die geen tegenspraak gewend was, werd steeds kwader en zijn vrouw zat er handenwringend bij. Dit ging zo vijf dagen door. Op de zesde dag kregen beide vrouwen hef op hun zenuwen en sprak Taeke met ongewone doortastendheid: „We willen hier niet langer wezen. Ik weet niet, waar we heen moeten, maar ik zit nog liever in een cel van het politiebureau, dan dat ik hier nog een nacht blijf.” Daar had Derk Donder niet op gerekend. In zijn verbouwereerdheid belde hij mij op: „Jij bent tenslotte ouderling voor de ouwe mensen, Arie....”

En zo hebben Katrien en ik de twee trieste toeristen opgehaald. Nadat ze van de schrik bekomen waren en hun verlegenheid hadden afgelegd, bleken ze leuke mensen en aangename gasten te zijn. De vrouwen konden het best samen vinden, vooral nadat ze -zoals meestal schijnt te geschieden- ontdekten dat een nicht van de een was getrouwd met de achterneef van de ander. Sinds dat ogenblik gingen ze als zusters met elkaar om.

Onze getrouwde kinderen kwamen ook thuis, om eens kennis te maken met onze onverwachte gasten, en het duurde niet lang, of deze werden door de een na de ander uitgenodigd, om tochtjes en uitstapjes te gaan maken. En zo kwamen ze nog tijd te kort. Voor ze het wisten, waren de drie weken om en moesten ze het vliegtuig weer bestijgen, om via Schiphol terug te gaan naar Jubbega.

Totdat ze in het vliegtuig gingen, bleven ze ons bedanken en herhalen, dat ze zo genoten hadden. Nu, dat hadden wij ook! Lang leve het toerisme tussen Holland en Canada!

Cooperaties

vervolg van pag. 14

nieuwe activiteit bevindt zich de Co-operative Housing Foundation of Canada, een nationale organisatie van woningbouw cooperaties en belangstellenden. De leden bestaan voornamelijk uit cooperaties en geïnteresseerde particulieren, maar ook groepen als credit unions, consumenten cooperaties, vakverenigingen en kerken. Deze Stichting, die in 1968 is opgericht door de Cooperative Union of Canada, het Canadian Labour Congress en de Canadian Union of Students, is een als rechtspersoon erkende organisatie en houdt zich bezig met research en het verstrekken van inlichtingen aan

woningbouw cooperaties, alsmede het onderhouden van contact met de regering.

De Cooperative Union verwacht dat het aantal Canadezen dat in door de Cooperaties gebouwde woningen en flats woont in 1984 twee keer zo groot zal zijn als het thans is.

De Co-operative Union ziet cooperaties als een „mogelijke ontwikkelings methode” om landen in de Derde Wereld te helpen. Men meent dat Canadese cooperaties via de internationale cooperatieve organisaties kan helpen met technische en financiële bijstand.

Fijn voor de dominee

Op een dag wordt een dominee van de Hervormde Kerk gevraagd om bij een ziebedte komen. Hij gaat er naartoe, met een zak vol plichts besef en goede woorden. Maar hij ontdekt het is geen bekend schaapje van zijn eigen kudde.

„Nee dominee, ik ben van het Presbyteriaanse geloof. Mijn man is daar al jaren ouderling en onze dominee is een lieflijk mens.”

„Maar hoe komt het dan dat u mij hebt gevraagd om bij uw ziebedte komen?”

„Dominee, de dokter heeft gezegd dat mijn ziekte een ontzettend besmettelijke ziekte is, en het zou dus on-christelijk wezen om onze eigen leraar in gevaar te brengen....”

„Newsletter” van de First Reformed Church, St. Catharines, ON

Abboneer op C.C.
en lees het.

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Calvinist Contact

99 NIAGARA STREET, ST. CATHARINES,
ONT. L2R 4L3, (416) 662-6311

THANKS

HAMSTRA: "His banner over us, is love." That was one of the songs that our children and grandchildren were singing on the shore of Clear Lake where we and our children and grandchildren celebrated our 40th Anniversary. It was a great and lovely week. Thanks to all of you! Also we wish to thank all our friends for the flowers sent and cards received.

Jacob and Klasiena Hamstra,
Bradford, ON

HUIKAMP: We would like to take this opportunity to thank all our friends, neighbours and relatives for helping us make our 45th Wedding Anniversary such a happy occasion. It was all very much appreciated.

Mr. and Mrs. Gerhard Huiskamp,
Bloomfield, ON

KROEZEN: We want to thank all our children, grandchildren and friends who came to our open house on the occasion of our 50th Wedding Anniversary, and for all the gifts and flowers. We had a joyful day. Above all, we thank the Lord who gave this to us and we pray that he will lead us all in the future. All praise and thanks goes to him.

Mr. and Mrs. Kroezen, 30 Drake Ave.,
Beamsville, ON

BIRTHS

BUIS: With much joy and thankfulness to God, we, John and Joyce, would like to announce the birth of our first child, CRYSTAL RACHEL. Born August 1, 1980. 5th grandchild to Mr. and Mrs. Frank-Eygenraam and 1st grandchild to Mr. and Mrs. Richard Buis.

48 Pine St. W., Aylmer, ON N5H 1P2.

WESTENDORP: With joy and thanksgiving to God, we were blessed with a precious second son, DAVID JURRIEN, born July 25, 1980, weighing 8 lbs. A little brother for Robert James, 3rd grandchild for Mr. and Mrs. Frits Otten of Georgetown and 12th grandchild for Mr. and Mrs. Martin Geertsma of Belleville.

Rien and Katherine Westendorp,
25 Byron St., Georgetown, ON L7G 3W6

ZEGERS: With thanks and praise to our God, we, Martin and Jackie are happy to announce the birth of our first child, BRIAN JEFFREY, born on August 10, 1980, weighing 7 lbs. 10 1/2 oz. First grandchild for Mr. and Mrs. J. Nagtegaal of Mississauga, ON and fourth grandchild for Mrs. M. Zegers of Orono, ON.

Main St. N., Orono, ON L0B 1M0.

MARRIAGES

HIEMSTRA-HORDYK: Mr. and Mrs. A. Hiemstra of Orono, ON and Mr. and Mrs. John Hordyk of Aylmer, ON, are pleased to announce the forthcoming marriage of their children, HELEN EDNA and LEONARD JOHN. The wedding ceremony will take place, the Lord willing, on Saturday, September 6, 1980 at 4:00 p.m. in the Rehoboth Chr. Ref. Church, Bowmanville, ON. Rev. A. DeJager officiating. Future address: R.R.#1, Gorrie, ON.

MARRIAGES

BEEKENKAMP-TIGCHELAAR: Mr. and Mrs. Jacob Beekenkamp, Ancaster, are pleased to announce the forthcoming marriage of their daughter, ALICE JACQUELINE WILMA to KENNETH JOHN, son of Mr. and Mrs. Jack Tigchelaar, Dundas. The wedding ceremony will take place, D.V., on Sat. Sept. 6, 1980, at 2:30 p.m. in the First Chr. Ref. Church, Hamilton, corner of Charlton and Hess, with Rev. P. Borgdorff officiating. Future address: 1005 Queensdale Ave. E., Hamilton, ON.

BATTERINK-WESTRA: Mr. and Mrs. Leo Batterink are happy to announce the forthcoming marriage of their daughter, ANNETTE to PHILIP, son of Mrs. Jean Westra and the late Johan Lugtigheid. The ceremony will take place, D.V., on Friday, September 12, 1980 at 7 p.m. in the Immanuel Chr. Ref. Church, Hamilton, ON. Rev. C.C. Spoor officiating. Future address: 339 Amherst Dr., Apt. 215, Amherstview, ON K7N 1V8

DOUMA-WIERDSMA: DOROTHY DOUMA and BOB WIERDSMA are pleased to announce their forthcoming marriage which will take place, the Lord willing, on August 30, 1980 in Williamsburg, ON. Rev. Leonard T. Schalkwyk officiating. Parents are Mr. and Mrs. Wytze Douma of Iroquois, ON and Mr. and Mrs. S. Wierdsma of Lakefield, ON. Future address: 112 Goulding Ave., Willowdale, ON M2M 1L4

HANEMAAYER-BOVERHOF: Mr. and Mrs. Anton Hanemaayer of St. Catharines and Mr. and Mrs. Ralph Boverhof of Wellandport, are pleased to announce the forthcoming marriage of their children, DEBBIE and RUDY. The wedding ceremony will take place, D.V., on Sat., September 6, 1980 at 3:00 p.m. in the Covenant Chr. Ref. Church of St. Catharines. Rev. J. Kuntz officiating. Future address: R.R.#3, Wellandport, ON L0R 2J0.

HOFTYZER-KOSTER: Mr. and Mrs. Ralph Hoftzyer of Moorefield and Mrs. John Koster of Drayton are pleased to announce the forthcoming marriage of their children, RITA and ED. The Lord willing, the ceremony will take place on Friday, September 5, 1980 at 7:00 p.m. in the First Chr. Ref. Church of Drayton, ON. Rev. D. Velthuisen officiating. Future address: R.R.#2, Drayton, ON N0G 1P0.

KLAZINGA-HOTKE: Mr. and Mrs. Dennis Klazinga of Camlachie, ON, are pleased to announce the marriage of their daughter, NANCY-MARGUERITE to CHARLES, son of Mr. and Mrs. John Hotke of Aylmer, ON. This celebration will take place, D.V., on Friday, September 5, 1980 at 4 p.m. in the Wyoming Chr. Ref. Church. Rev. Wm. Renkema officiating. Future address: R.R.#5, Forest, ON.

KOOISTRA-KRAMER: Mr. and Mrs. D. Kooistra of 17 Baseline Rd., Wallaceburg, and Mr. and Mrs. H. Kramer of R.R.#2, Dresden, are happy to announce the marriage of their children, JOLANDA and KEITH. The ceremony will take place, the Lord willing, on Saturday, September 6, 1980 at 7:00 p.m. at the Wallaceburg Chr. Ref. Church, with Rev. R. Praamsma officiating. Future address: R.R.#2, Dresden, ON.

SINKE-SANDERS: Mr. and Mrs. J. Sinke of Woodstock, are happy to announce the forthcoming marriage of their daughter, INA MARGARETH to DAVID MATTHEW, son of Mr. and Mrs. D. Sanders of Eastwood. The Lord willing, the ceremony will take place on Saturday, August 30, 1980 at 2:00 p.m., in the Covenant Chr. Ref. Church of Woodstock, ON. Rev. Dick Los officiating. Future address: 76 Wellington St. S. Woodstock, ON N4S 3H8.

MARRIAGES

STEENHOF-DEBOER: Mrs. Christopher Steenhof is pleased to announce the forthcoming marriage of her daughter, MARCIA CHRISTINE to GARY, son of Mr. and Mrs. Hedde DeBoer of Brampton, ON. The ceremony will take place, D.V., Saturday, September 13, 1980 at 3:00 p.m. in Second Chr. Ref. Church, Rexdale, ON. Rev. H.J. Bout of Cambridge, ON officiating. Future address: 11 Tilbury Rd., Downsview, ON.

VANDEN BERG-DUBBELDAM: Mr. and Mrs. Martin Vanden Berg and Mr. and Mrs. Marinus Dubbeldam are pleased to announce the forthcoming marriage of their children, JENNIFER and ANDREW. The wedding will take place, the Lord willing, on Saturday, September 6, 1980 at 3 o'clock in the Bethel Chr. Ref. Church, Brockville, ON. Rev. L. Mulder officiating. Future address: 150 Lakeshore Rd., W., Apt. #1803, Mississauga, ON L5G 1L6.

VIS-KRAAY: Mr. and Mrs. Leo Vis are happy to announce the marriage of their daughter, NANCY to JOHN, son of Mr. and Mrs. S. Kraay. The wedding will take place, the Lord willing, on Saturday, September 6, 1980 at 5:00 p.m. in the Mt. Hamilton Chr. Ref. Church. Rev. M. Contant officiating. Future address: R.R.#3, Jarvis, ON.

ZWIER-VAHRMEYER: Mr. and Mrs. Klaas Zwier of Wellandport, ON and Mr. and Mrs. Bob Vahrmeier of Fenwick, ON, are pleased to announce the marriage of their children, JANET and BOB. The ceremony will take place, the Lord willing, on August 22, 1980, at 6:30 p.m. in the Riverside Chr. Ref. Church of Wellandport, ON. Rev. H. Katerberg officiating. Future address: 730 Canboro Rd., Fenwick, ON.

ANNIVERSARIES

1955 August 22 1980
With joy and thankfulness to our Lord, we celebrated the 25th Wedding Anniversary of our parents.

JACK and WILMA BREMER
(nee VanBolhuis)

on Wednesday, August 20, 1980. We hope and pray that the Lord will continue to bless them in the years to come.

Fran & Rob
Trudy & Ray
Lydia
Alex

Open house at the Sec. Chr. Ref. Church, 265 Albion Rd., on Saturday, August 23, 1980 from 2 p.m. - 4 p.m.
Home address: 22 Shendrie Dr.,
Rexdale, ON M9W 2B3.

1955 August 21 1980
With thankfulness to our God, we, the children and grandchildren of,

ABE and ALICE BRUINSMA
(nee Vander Beek)

wish to announce their 25th Wedding Anniversary on August 21, 1980. It is our prayer that the Lord will continue to guide and bless them in the years to come.

Love from:
Jake & Joanne Bruinsma; Danny, Theresa, Christy, Melissa
Jim & Freda Terpstra; Abby
Simen & Margaret Bruinsma
John & Lucy Wassing
Fred & Dorothy Kroesbergen; Michelle, Alisha

Rita
Albert

An open house will be held on Friday, August 22, 1980, from 8 - 11 p.m., at the Ailsa Craig Townhall, Main St., Ailsa Craig, ON.
Home address: 168 Main St., Ailsa Craig, ON N0M 1A0.

ANNIVERSARIES

With thankfulness to the Lord, we announce the 35th Wedding Anniversary of our parents and grandparents.

WILHELMINA and GILBERTUS
FLANTUA (nee Key)

on August 30, 1980.
Congratulations Opa and Oma, from all of us.

Bert & Ria; Robbie, Laurie-Ann,
Diana

Fred & Mary; Willanda, Duncan
Art & Liz; Chris, Amy
Diane & Cor; Michael, Brian, Angela,
Matthew, David
Rita & Jim

1955 August 24 1980
With heartfelt gratitude to God, we are happy to announce the 25th Wedding Anniversary of our parents.

BILL and EVELYN JAARSMA
(nee Prins)

It is our prayer that the Lord will bless them with many more years of health and happiness.

With love and congratulations from their children:
George & Shelley (fiancée)
Brian

Karen & Albert Mast
Ken
Dave
Sheryl
Keith

An open house will be held at home on Sunday, August 24.
Home address: Box 210, Houston,
BC V0J 1Z0.

1945 August 24 1980
Their wedding text, Genesis 26: 25. We hope to celebrate, on Saturday, September 13, 1980, the 35th Wedding Anniversary of,

ABRAHAM and HENDRIKA
KAMERMAN (nee Roelofsen)

May faith and God's love continue to bless you.

John & Gerty Kamerman; Barbara,
Bram, Annette, Arnold, Caroline,
Rita — R.R.#1, Devlin, ON

Wim & Wilma Kamerman; Kathy,
Ken, Arlene — Richmond Hill, ON
Abe & Shirley Kamerman; Abie,
Krissy — Parry Sound, ON

Harry & Harriett Kamerman — Orillia,
ON

Ron & Hendrika Kamerman; Michael,
Jo-Anne — Sarnia, ON

Open house will be held in the hall from 3 p.m. to 5 p.m. in the Chr. Ref. Church, 151 Coldwater Rd. West, Orillia.

Home address: 11 Eleanor Rd.,
Orillia, ON.

Andijk Grimsby
1945 1980
On August 30, 1980, we hope to celebrate with our beloved parents.

CORNELIS and LYSBETH KORT
(nee Alkema)

their 35th Wedding Anniversary. As we reflect on the blessings God has granted us through them, our hearts are filled with joy and gratitude. We pray that God will continue to sustain them in the years ahead for each other and for all of us.

Margaret & Joe Schaafsma; Elizabeth, Clarence, Jeffrey, Jimmy, Paul, Kristina

Tina — Shashe, Botswana
Bill — Georgetown, ON

Harry — at home

John & Linda Kort; Greta — Winnipeg, MB

Clarence — Kano, Nigeria

Gerdy & Tom Carr; Stephen — Grimsby, ON

Doreen — Zoetermeer, Holland

Open house on August 30, 1980 from 2:30 p.m. till 4:30 p.m. in the Fellowship Hall, of the Chr. Ref. Church, Grimsby, ON.

Address: R.R.#2, Roberts Rd.,
Grimsby, ON L3M 4E8

Share your news
with our
C.C. readers!

ANNIVERSARIES

Thankful to the Lord and with much joy, we hope to celebrate with our parents.

SIMON and MARTHA
KOUWENHOVEN (nee Stellingwerff)

their 25th Wedding Anniversary on September 6, 1980. We pray that God will be with them in the future, as he has been in the past.

Their children:

Wendy & Philip LaPierre — Kentville, NS

Steven
Joanne
Francisha

Open house will be held Saturday, September 6, 1980 from 2 - 5 p.m. at 4489 Hawthorne Dr., Burlington, ON.

1955 August 24 1980
"In all thy ways acknowledge him and he shall direct thy ways" (Prov. 3:6).

With joy and thankfulness to our Lord we are happy to announce the 25th Wedding Anniversary of our parents and grandparents.

BERT and SANDRA STROBOSSER
(nee Boer)

on August 26, 1980. We pray that the Lord will bless them in his loving care for many years to come. Congratulations from their loving children:

Alan

Henry & Sharon Hogeveen; Josh — Hagersville, ON

Yvonne & Bill Porter (fiancee)

Rick & Lenore Hogeveen; Scotty — Jarvis, ON

Brenda

Marilyn & Jake Hielema (boyfriend)

Carol

Howard

Sandra

Marsha

Robin

There will be an open house reception on Tuesday, August 26, 1980 from 8-10 p.m. at the Jarvis Chr. Ref. Church. Best wishes only.

Home address: R.R.#1, Jarvis, ON
N0A 1J0.

Geist, Ontario
Holland 1930 1980

With joy and thanksgiving to our God, we hope to celebrate on September 4, 1980, D.V., the 50th Wedding Anniversary of our parents and grandparents.

VINCENT and MAARTJE STRUYK
(nee Verhoeff)

We pray that the Lord may bless and guide them.

Their thankful children and grandchildren:

Marie & Jim Van Veen; Marion, Jim,
Rick — Owen Sound, ON

Janny & Hank Bosklopper; Henry,
Jeanette — Caledon East, ON

Jan & Carol Struyk; Reggie, Jeffry — Powassan, ON

Bets & Dirk Van der Ploeg; Wayne,
Ron, Dennis, Brian, Steven — Kemble, ON

Len & Riza Struyk; Leonard, Kathy — Grand Valley, ON

Open house on Saturday, September 6, 1980 from 7 - 9 p.m. at the Chr. Ref. Church, Blind Line, Orangeville, ON. Best wishes only.

Home address: R.R.#1, Laurel, ON
L0N 1E0.

Anjum Burlington
1935 1980

Friday, August 8, we remembered the 45th Wedding Anniversary of our dear parents.

GERRIT and ANNIE VAN DER VELDE
(nee Sikma)

We are grateful for the many blessings received in all the years past and commend the future in God's loving care.

Romans 8: 31b: "If God be for us, who can be against us?"

Their loving children,
Nellie

Wilfred

634 Bayshore Blvd., Burlington, ON
L7T 1T2.

ANNIVERSARIES

1955 August 27 1980
"Commit your way to the Lord; trust in him, and he will act."
The Lord, in his covenant grace, has given,

WILLIAM and JANE SUK
(nee Schuil)

the opportunity to celebrate their 25th Wedding Anniversary. We pray that the Lord will continue to bless them.

John & Irene Suk — Bowmanville, ON

Art & Grace Suk — Fredericton, NB
John & Debbie Douma; Jonathan — Brampton, ON

Janet Suk
Karen Suk

We will celebrate this occasion with an open house at Georgetown Chr. Ref. Church, on Thursday, August 28, 1980, from 7-10 p.m.

Woodstock, ON Charlottetown, PE
1955 1980
With praise and thankfulness to God, we hope to celebrate, D.V., the 25th Anniversary of our parents,

WILLIAM and ANN VAN ROOYEN
(nee Wesselink)

on September 2, 1980. We pray that they may be blessed with many more years together.

With much love from their children, Alex & Anne; Angela — Woodstock, ON

Shawn & Jo-Anne Shea; Patrice — Charlottetown, PE

Fred
William

Tony
John

Home address: R.R. #5, Charlotte-town, PE

Hardingsveld Brantford
1950 1980
With great joy and thankfulness to the Lord, we hope to celebrate, on August 29, 1980, the 30th Wedding Anniversary of our parents and grandparents,

TEUNIS and BASTIANA
VAN WYNGAARDEN
(nee van Wingerden)

Nell & Godfrey Halse; Jonathan, Joel, Marika
Rika & Henry de Jonge; Chris, Tanya, Jodi

Bill & Sylvia van Wyngaarden
Dick & Elaine van Wyngaarden
Tony van Wyngaarden & Louise

Vanderschee
Joanne van Wyngaarden

"Unless the Lord builds the house, those who build it, labour in vain" (Psalm 127: 1a).

49 Hampton St., Brantford, ON

Nes(Wd) Thunder Bay
1940 August 29 1980
With praise and thankfulness to the Lord, we announce the 40th Wedding Anniversary of our parents and grandparents,

YPE and JACOBA VISSER
(nee Tydsma)

We thank God for the faithfulness that he has shown in those years. It is our prayer that the Lord will continue to guide and bless them in the years ahead.

Congratulations and love from their children and grandchildren:
John & Cookie Visser; Cindy, Johnny — Thunder Bay, ON

Ann & Henry Breukelman; Sonia & Arthur (fiancee), Gerald & Janet (fiancee), Trudy, Albert, Rick, Debbie — Thunder Bay, ON

Len & Nina Visser; Tammy, Nina, Lenny, Timmy — Winnipeg, MB
Betty & William Vander Wees; Linda, Michele, Karen, Denise — Thunder Bay, ON

Allen & Susan Visser; Sherri, Rita — Thunder Bay, ON

Sheila & Mel Chicorli; Kris — Thunder Bay, ON

Audrey & Rob Rooney — Thunder Bay, ON

Home address: 732 North McKellar St., Thunder Bay, ON

ANNIVERSARIES

1930 1980
With praise and thankfulness to God, we wish to announce the 50th Wedding Anniversary of our "Heit and Mem" and "Pake and Beppe,"

UILKE and TRYNTJE WIND
(nee VanderMeulen)

on Thursday, August 21, 1980.
With love and congratulations!

Freerk & Siets Wind; Uilke, Greet, Nynke — Winsum (Gr.), Neth.
Anne & Gaatske Komry; Hillebrand, Tini, Aukje, Gaatske Hinke, Uilke, Freerk — Drachten, Neth.

Lamkje Hofman (nee Wind); Trienke, Remco — Drachten, Neth.

Dan & Tini Wind; Helen, Fred, Irene, Red Deer, AB

Henk & Irene v/d, Bosch — Ryperkerk, Neth.

Aize & Tietsje Wind; Fokje, Klaas and Trienke, Uilke, Freerk Teake — Hardegaryp, Neth.

Ties & Jikke Kleefman; Tinga, Harmen, Irene — Ermelo, Neth.

Home address: Van Haersmaplein 8, 9201 SZ Drachten, The Netherlands.

OBITUARIES

On July 17, 1980, after a lengthy illness, our Lord called home, to be with him, my dear husband, our dear father and grandfather,

MELLE BOUWKNECHT

at the age of 53 years. Born in the Netherlands, he resided in Clearbrook, BC.

His beloved wife Lummy and dear children:

Maryke & Doug Verhagen — Vernon, BC

Richard Bouwknecht — Granisle, BC

Ronald & Cheryl Bouwknecht — Abbotsford, BC

Joe Bouwknecht — Mt. Lehman, BC

Gerald Bouwknecht — at home

1 granddaughter, Sabrina

His mother, 2 sisters and 3 brothers all of The Netherlands. Funeral services conducted by Rev. R. Stienstra in the First Chr. Ref. Church, Abbotsford, BC. Interment took place at Hazelwood Cemetery.

On July 24, 1980, the Lord took unto himself his beloved child, our dear mother and grandmother,

JENNY FEENSTRA
(nee De Jong)

in her 78th year. Beloved wife of the late George William Feenstra (predeceased in 1940).

Dear mother of:

William & Cathrine Feenstra; Diane & Dave, Jenny, George & Darlene (engaged), Karen — Wyoming, ON

John & Winnie Bron; Allen, Janet, Judy, Bill — Mount Brydges, ON

John & Hilda Vroom; Anthony, Irene, Susan, Douglas — Kleinburg, ON

Psalm 90.

Funeral services were held in Sarnia, July 26, 1980 at the Robb Funeral Home. Rev. J. Kerssies of Sarnia officiating.

Freed from all infirmities, fear and pain, our beloved foster-son and brother,

ROBERT GRAHAM,

has gone to be with his Lord.

His family:

John & Gertie Witte (nee VanHarten) — St. Catharines, ON

Ria & Obie Rypstra; Joel — St. Ann's, ON

Gertie Witte — Montreal, PQ

Jane Witte — New Market, ON

John & Jean Witte — Grand Rapids, MI.

The funeral service took place on Saturday, August 16, 1980 in the Covenant Chr. Ref. Church, St. Catharines, ON.

271 Lakeshore Rd., St. Catharines, ON L2M 1R9.

OBITUARIES

On August 8, 1980, the Lord took unto himself, our dear husband, father and grandfather,

ANJO NORG

in his 75th year.

Psalm 121.

Neeltje Norg-Kuiyvenhoven — Jarvis, ON

Ralph & Marge Norg; Anjo, Brian, Tanya, Carl — Chesterville, ON

Rynie & Len Bakelaar; Debbie, Billy, Mark, Cindy — Teeswater, ON

Trudy & Tony Ouwehand; Tom, Anita, Cheryl — Charlottetown, PE

Joanne & Jake Bakelaar; Carolyn, Amy, Marjorie, Jimmy — Cambridge

Carl & Marca Norg; Dorothea, Andrea, Eric, Allen, Heather — Cambridge

P.O. Box, Jarvis, ON N0A 1J0.

God called to higher service, one of our members and our church book-keeper,

ANJO NORG

We pray that the Lord may comfort his wife and children during the days to come, knowing that he is now with his Saviour and Lord.

Ebenezer Chr. Ref. Church, Jarvis, ON

John 11:25.

The Lord took into his eternal glory on Friday, August 8, 1980,

ANJO NORG

at the age of 74 years. He was the beloved husband of Nellie Kuyvenhoven. May the Lord sustain Mrs.

Norg and her children and grandchildren in this loss. With body and soul, both in life and death, he belonged to his faithful Saviour

Jesus Christ. This was his belief and testimony.

His friends:

Mr. & Mrs. J. Karsten, Jarvis, ON

Mr. & Mrs. Poortinga, Jarvis, ON

Mrs. J. Kloet, Burlington, ON

Mr. & Mrs. H.P. Schuringa, Rexdale, ON

Mr. & Mrs. B. Prinzen, Jarvis, ON

On July 19, 1980, the Lord called home his child, our beloved husband, father, and grandfather,

TJEERDEKKE VOS

at the age of 75, after a short illness. Sadly missed by:

his loving wife, Anne Vos (nee Jelier) his children:

Jetty Vos — Toronto, ON

Walter & Lorraine Vos — Kingston, ON

Sigrid & Stuart Vandermeer — Kingston, ON

Ernie & Rosalie Vos — Stittsville, ON

Eric Vos — Ottawa, ON

and his 12 grandchildren

The funeral was conducted by Rev. A.A. VanGeest at the Ebenezer Chr. Ref. Church in Trenton, with interment at the Carrying Place cemetery, on July 22, 1980.

Home address: 36 Roseland Acres, R.R.#2, Carrying Place, ON K0K 1L0.

Share the news
with our
C.C. readers



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100 ACRE — 36 Purebred cows. Good quota. 100 optional acres rented. Full line of equipment including 3 tractors, combine, etc. Owners anxious to sell. Will hold first mortgage. Try your down payment.

156 ACRE — One of the nicest farms in the area! Home in immaculate condition with extra separate apartment for hired help. All equipment almost new. Good quota. 45 cows, 10 heifers, 15 calves. If you are looking for a nice farm, see this one. Location: Niagara Peninsula.

200 ACRE — 50 cows. Milk quota. Machinery. 2 homes. Free stall. Low F.C.C. Mortgage at 6% can be taken over. 20 heifers and calves. Everything included — \$398,000.

270 ACRE — 90 cows, 20 heifers and calves. Large milk quota. 3 silos. Two family home, newly built. A beauty for a father and son operation. A going concern including machinery. River going through property.

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Clinton, ON

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BROILERS — ROASTERS — PULLETS-LAYERS, large quotas, modern barns, executive-style home, second house, 50 acres.

DAIRY, 50 TIE-UPS, 66 free stall, harvester and silo, brick house, excellent building, herd and quota included, 175 acres.

93 ACRES, 85 workable, good house, horse barn, near Hwy. #21.

250 ACRES, 150 systematically drained, 100 acres bush, house and beef barn, near Teeswater.

165 ACRES, 158 workable, brick house, 2 barns, near Blyth.

182 ACRES, 170 workable, over 100 sow farrow-to-finish barn, brick house. Hwy. location, south of Clinton.

DAIRY, 60 cows, large quota, attractive buildings, 3 silos, 150 acres, modernized home.

DAIRY, over 70 Holsteins, 47 tie-ups, 125 acres, brick house, quota and machinery included.

DAIRY, 100 acres, 94 workable, 30 cows, quota, 40 tie-ups, 2 sheds. \$289,000.

We have other farms available,
including some large acreages.
ASK FOR OUR BROCHURE.

• • •

Peter Damsma,
R.R.#5, Clinton, ON
Phone: 519-482-9849

11,000 CHICKEN BROILERS, plus 5,000 secondary quota, farrow-to-finish hog operation, 25 acres fruit land, excellent home, farm showing good returns. (Keith Miller).

12,000 CHICKEN BROILERS, choice land, small acreage, good location, priced right. (Gord Gray).

15,000 CHICKEN BROILERS, plus 5,000 secondary quota, barns and house in good condition, 15 acres garden land. (Keith Miller).

ROASTERS AND HEAVY VEELERS, 1 nearly new home, second home in excellent condition, 10 acres garden land, close to town, asking price \$325,000 with good financing. (Keith Miller).

50,000 CAGE LAYERS, farrow-to-finish hog operation, 100 acres choice corn land. Century stone home. (Gord Gray).

For more details call:

Keith Miller & Associates Realty Ltd.
220 Broad St. E.,
Dunnville, ON
416-774-7624

and ask for Keith Miller.

774-4077 (evgs.)
or Gord Gray
(519) 822-4438 (res.)

PRIVATE SALE

4.3 acres of tree-lined country property at outskirts of Brantford; features: attractive brick home containing 8 rooms with sun porch and garage, self-contained bachelor apartment with entrance, large stream at rear of property, fr. 468', width: app. 450', concrete block barn. Property offers excellent opportunity for greenhouse and/or nursery stock operations or specialized farming. Asking price \$89,000. For further information wrote to Box #4538, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Classified Advertising

REAL ESTATE

APPROX. 49 ACRE FARM, set up for pigs. Immaculate 8-year-old, 3 bedroom brick house. Ideal farming soil, own gas well (good). Main buildings in excellent shape.

63 ACRE DAIRY FARM, 90 head registered Holstein; 47 mature cows, corner property. Good line machinery, 346 litres #1 quota, 203,382 litres MSQ. 5 bedroom home.

GOOD DAIRY OPERATION, 28 acres — barn with pipeline and 72 tie-ups. 500 litres #1 quota and 115,000 litres MSQ. 110 head of cattle, 50 milking. Good 5 bedroom home with attached double garage. Owner rents approximately 450 acres government land.

For more details call:

Keith Miller & Associates Realty Ltd.
220 Broad St. E.,
Dunnville, ON
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

HELP WANTED

WANTED: GREENHOUSE EMPLOYEE in the Kitchener-Waterloo area. Experience with growing commercial floral crops, pot plants and bedding plants would be an asset. Please submit applications to: Box #4532, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

JOURNEYMAN AUTO BODY MECHANIC needed for immediate employment. Good working conditions and wages. Beautiful recreational area. Good fishing, hunting. Write: **Norm's Auto Refinishing**, R.R.#3, Kilby Rd., Terrace, BC V8G 4R6. Phone: (604) 635-3929.

Young Widower with two children aged 19 months seeks **live-in baby-sitter-housekeeper**. Prefer 24 to 35 years old, experienced with children. Must be responsible. Send resume with references c/o A. Post, R.R.#5, Orillia, ON. Phone: 705-833-2006.

HELP WANTED

A HELPER to live in to care for an active 2-year-old girl, some light housekeeping required, Monday to Friday, starting September 1. In the **Kitchener-Waterloo** area. Letters under Box #4537, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

JOBS WANTED

Hollands boeren gezin met 2 kinderen, dat in het voorjaar 1981 naar Canada wil emigreren, zoekt werk op een melkveebedrijf. Brieven aan: R. Hoogkamp, Broek 67A, 8512 AP, Joure (Fr.), Nederland. Nadere inlichtingen: K. Muller, R.R.#1, Murillo, ON P0T 2G0. Tel: 807-935-2376.

PERSONAL

Christian girl, 22-years-old, would like to correspond and meet a gentleman 23-28. Write to: Box #4534, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

KENNISMAKING GEZOCHT

Weduwnaar 73 jaar, Chr. Ref. zoekt kennismaking met een nette, eenvoudige vrouw om samen nog van het leven te kunnen genieten. Ben liefhebber van de natuur; houdt er van om hier samen van te genieten, en huiselijke gezelligheid. Ben afkomstig van Gelderland en woon in de omgeving van Toronto. Brieven als kan met foto. Geheim houding verzekerd. Schrijf naar Box #4536, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Kunt u ons helpen de volgende personen op te sporen.
BEUSEKOM, Gerrit, geboren op 30 oktober 1906, naar Canada vertrokken in 1953.

VAN DE BIJL, siebolt, geboren te lemmer op 18 juni 1914 naar Canada vertrokken in 1953.

VAN DEELAN-TREFFERS, Patricia, geboren op 9 december 1959 naar Canada vertrokken in 1979.

DONOVAN, John F. laatstbekende adres te Toronto, ON.

DOLMAN, Willem Hendrik, geboren op 1 mei 1946 te Rotterdam.

ERIKS, Jan Peter, geboren te Alkmaar op 30 juli 1954 naar Canada vertrokken op 7 mei 1980.

HAAN, Roelof Willem, geboren te Leek, naar Canada vertrokken op 25 maart 1952.

HOLST, Casper Hendrik, geboren op 5 mei 1921, naar Canada vertrokken in 1954.

DE JONG, A. geboren op 17 mei 1915, naar Canada vertrokken in 1952.

KUSTER, H. Laatsbekende adres te Brantford, ON.

VAN DER LAAN, E.M. geboren op 10-02-1955, naar Canada vertrokken op 04-01-1978.

MULAS-HERWIJNEN, M. geboren op 6 juni 1942 te Schoorl, laatstbekende adres te Weston, ON.

VAN VEEN, Petrus Gerardus, geboren op 20 juli 1915 te 's-Gravenhage, naar Canada vertrokken in 1980.

CONSULATE GENERAL OF THE NETHERLANDS

1 Dundas St. W., Suite 2106, Box 2, Toronto, ON M5G 1Z3
Telephone: (416) 598-2520

ACCOMMODATION

McMaster student, male, seeks roommate or mates for the coming school year. Phone: **416-892-3764**.

URGENTLY NEEDED: living accommodations (1 bedroom apartment), for lady, with 17-year-old son (Down Syndrome). Lading willing to take care of elderly. Contact: J. Dalton-Munnink, 2064 Courtland Cres., Mississauga, ON L4Y 1V2. Phone: **279-8907**.

ACCOMMODATION

Student at the **University of Western Ontario** seeks room and board or apartment with other students in the city of London for the 80-81 school year. Please contact: Margaret Suk, 69 Tecumseh St., St. Catharines, ON L2M 2M5. Phone: **(416) 935-9349**.

Male, from Chr. Ref. Church, Stratford, is looking for **other male(s)** to share accommodation while attending **Fanshawe College** in London, ON. Call Fred at: 519-271-0976.

FOR RENT

IN FENWICK: Available now! One bedroom upstairs apartment, fridge and stove, private entrance. Call: **892-6908**.

ANNOUNCEMENT

Pieter De Jong, M.D. announces the opening of his office for the **Practice of Family Medicine**, 69 Main St. E., Milton, ON L9T 1N4.
Phone: **878-0539**.

FOR SALE

Welland Junction Chr. School Society has for sale, **1 used 1972 Ford V8 automatic, 72-passenger school bus**, new motor. Contact: Susan Kiers at (416) 899-3623 or call Garrit Veld at (416) 735-6200 or write: 624 South Pelham St., Welland, ON L3C 3C8.

FOR SALE

Four plots,
White Chapel Memorial Gardens.
Located near Hamilton.
For more information call:
416-774-3793.

MINISTER NEEDED

RICHMOND, BC: The Chr. Ref. Church of Richmond, BC will soon call a pastor. The congregation of Richmond consists of 116 families, many of which are young. We are looking for a man who is able to conduct stimulating worship services as well as communicate with our youth. Richmond is situated 10 miles south of Vancouver, BC. We are served by both Christian elementary and secondary schools. For additional information, please write, in confidence, to the Calling Committee, c/o H. Bontkes, 6340 Dover Road, Richmond, BC V7C 3L1.

PERSONAL

Looking for a **RIDE FROM HAMILTON TO EDMONTON** at the end of **AUGUST** or beginning of September. Will share travelling expenses and am able to help with driving. Phone: **1-416-774-5013**.

COTTAGES

★ **RICE LAKE** ★
Excellent September fishing. Cottages and camping. 1981 campsites available. Boats, motors, sandy beach, recreation hall. Cottages suitable for 2 - 10 people.
LANG'S RESORT AND CAMPGROUND
Hastings, ON
(416) 352-2308

TEACHERS NEEDED

BARRIE: Timothy Christian school, Barrie, is in need of a part-time teacher for two mornings per week in the **combined grades of 7 and 8**. A teacher capable of teaching **French** would be preferred. Send applications or enquiries to: A. Borger, principal, 49 Ferris Lane, Barrie, ON. Phone numbers: 424-9414 (home) — 726-6621 (school).

ABBOTSFORD CHR. SCHOOL,

due to unforeseen circumstances
needs a

GRADE 4

teacher as soon as possible.

Direct inquiries and applications to the principle,
John Kampman, P.O. Box #175, Abbotsford, BC V2S 4N8.
Phone (604) 853-1209.

EMMANUEL CHRISTIAN SECONDARY SCHOOL

in Vancouver, BC, requires a

PART-TIME TEACHER

immediately.

Subject areas include: Science, emphasis biology, and biblical studies. Applicants must have BC certificate or equivalent. Enquires to be made to:

C. Vanderkamp (principal),
349 Hadia Dr., Vancouver, BC.
Telephone: (604) 430-3062.

BUSINESS

INTERESTED IN COMING TO ALBERTA?

Good farming and business opportunities in Ponoka. Contact: Ponoka Christian Reformed people who wish to establish a new CR church in Ponoka. Phone: (403) 783-2111 or (403) 783-2605.

Bulletin Board Service

Look to *Calvinist Contact* "Classifieds" for your business needs. It serves as the community bulletin board for the Reformed business community.

ANNOUNCEMENT

With our thankfulness to God, we announce the
OPENING CEREMONIES
of our new school,

Lucknow and District Christian School

to be held on Saturday, August 30, 1980
at 2:00 p.m.

at the school on

Hwy #86, ½ mile east of Lucknow.

SPECIAL GUEST SPEAKER: Mr. Adrian Guldemond
of the Ontario Alliance of Christian Schools.

The Curriculum Development Centre,

a nonprofit organization engaged in the research, writing and publication of Christian elementary school curriculum guides seeks a

DEVELOPMENT OFFICER.

The responsibilities of this position include fund-raising through travel and personal contact, preparation of grant applications, co-ordination of development functions with the Centre's educational programs and planning of new development strategies.

Applicants should be knowledgeable

in the field of Christian education, excited by new educational approaches, willing to travel and able to work in an environment where decision-making is a shared responsibility. Applicants must enjoy meeting people and raising funds

For information write to:

CURRICULUM DEVELOPMENT CENTRE

229 College Street, Toronto, Ontario M5T 1R4

ANISHINABE RESPECT is an employment skills program designed to enable native Canadian families in Winnipeg to develop their employment skills and to develop spiritually.

ANISHINABE RESPECT

needs a director.

Applicants must be able to:

- ✓ work with different cultures
- ✓ relate well with people
- ✓ manage a non-profit corporation
- ✓ work under a board of directors (Canadian Midwest Diaconal Conference)
- ✓ live in Winnipeg

CRWRC is recruiting for this position. Please write or call:

CRWRC, 2850 Kalamazoo, S.E., Grand Rapids, MI 49560,
(616) 241-1691, ext. 193 or
CRWRC-Canada, Box 5070, Burlington, ON L7R 3Y8,
(416) 637-3434.

Packer/Warehouse Man required!

We are looking for a responsible person, steady employment, good wages and working conditions for mature person.

Please send resume to:

RUDY HUFTE LIMITED

Importer of International Giftwares
69 Peter Street S., Postbox 698, ORILLIA, ON L3V 6K7.
Phone: 705-325-4477.

MANAGER for egg production operation. Must be self-starter and have strong mechanical ability. Willing to train the right person but prefer farm background. Good starting salary and company benefits. House provided. Call: **Craig Hunter, Poultry Farms Ltd.**, Stroud, ON. Phone: 705-436-1811.

WANTED: A class A mechanic. Has to be up to date on modern cars and scope. Salary negotiable. Apply **Riverside Shell Service**, Highway 11N, Severn Bridge, ON. Phone: 705-689-5315.

GIRL WANTED: 16-18 years old, to work in general store. Live in. As soon as possible. No experience required. Blue Mountain area. Phone: **1-705-445-1326**. Or write: **Singhampton General Store**, Singhampton, ON N0C 1M0.

Experienced **secretary** for flower business. Must have general knowledge of flowers and plants. Please submit resume to: Box #4535, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

RENKEMA FLORIST LTD.

in Beamsville, is in need of a **responsible driver**, for deliveries, starting September. Please call: **416-563-8961**.

SINGLE BOY needed for **DAIRY FARM**. Live in. Phone: 1-403-986-3824, or contact John Talsma, Rollyview, AB T0C 2K0.

MANAGER-OPERATOR: required for 12,960 sq.ft. broiler section of **poultry farm**. For further information contact Sy Vander Molen, Box 94, Neerlandia, AB T0G 1R0.

EVENTS

World Consultation issues statement on evangelization

PATTAYA, Thailand — An official statement at the end of the World Consultation on Evangelization (COWE) meeting here June 16-27, reflected unanimity on the part of the gathering's 650 voting participants from 87 countries. They expressed appreciation of the fellowship enjoyed with Thai Church leaders and identified with their concern that "after more than 150 years of Protestant missions, considerably less than one per cent of their country's 46 million people confess Jesus Christ as Saviour and Lord."

The document recognized that some three billion of the world's people "have had no opportunity to receive Christ," and can be reached only by cross-cultural messengers of the Gospel. The 2,300-word statement acknowledged the need for humility in the task of evangelization, and confession that resistance to the Gospel had sometimes stemmed from Christian attitudes. Among stumbling blocks that have marred the Christian testimony, the document listed: "imperialism, slavery, religious persecution in the name of Christ, racial pride and prejudice (whether anti-black, anti-white, anti-Jewish, anti-Arab, or any other kind), sexual oppression, cultural insensitivity, and indifference to the plight of the needy and the powerless."

There was recognition also of the need to strengthen evangelical cooperation in worldwide evangelization, "for no single agency could accomplish this enormous task alone."

Nonetheless, the document continued, "Cooperation must never be sought at the expense of basic Biblical teaching, whether doctrinal or ethical. At the same time, diversity of gifts and ministries should not be made an excuse for non-cooperation."

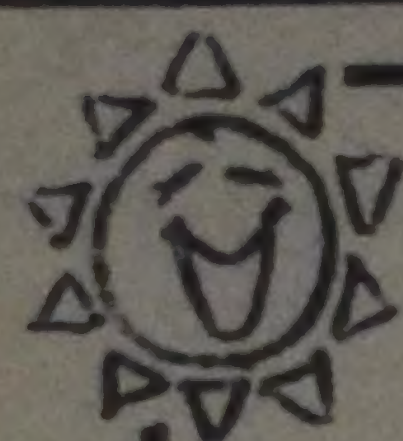
The organizers of COWE, which was sponsored by the Lausanne Committee for World Evangelization (LCWE), made it clear that this so-called "Thailand statement" in no way superseded the Lausanne Covenant. They stressed that the latter document was still the main basis of LCWE. The Covenant has had significant influence since adopted at the LCWE's initial meeting in Switzerland in 1974.

Willem G. Poolman

Advocaat, Notaris
DUTCH AND
CANADIAN LAW

1075 Bay St., Suite 915,
Toronto, ON M5S 2B1

Phone: (416) 923-3766



HALLO CANADESE KOLLUMER POMPSTERS!

We zijn van plan om dit jaar weer als Pompsters samen te komen, en wel in het
CHRISTIE CONSERVATION PARK,
tegenover de weg van West Flamboro Raceway
aan Highway 5.

U komt toch ook weer?

We hopen u allen te zien op zaterdag
30 augustus, 1980.

Meer inlichtingen kunt u krijgen
per telefoon:

519-853-1348 of 519-647-3729
of **416-682-1045.**



*You are invited
to see and hear America's leading Christian
authority on the family.*

James C. Dobson, Ph. D. in the challenging new **FOCUS ON THE FAMILY** Film Series



Film I —	Sept. 4:	The Strong-willed Child
Film II —	Sept. 11:	Shaping the Will Without Breaking the Spirit
Film III —	Sept. 18:	Christian Fathering
Film IV —	Sept. 25:	Preparing for Adolescence — The Origins of Self-doubt
Film V —	Oct. 2:	Preparing for Adolescence — Peer Pressure and Sexuality
Film VI —	Oct. 9:	What Wives Wish Their Husbands Knew About Women — The Lonely Housewife
Film VII —	Oct. 16:	What Wives Wish Their Husbands Knew About Women — Money, Sex, and Children

Films to be shown at:
COVENANT CHRISTIAN REFORMED CHURCH
at 8 p.m.
278 Parnell Road at Bunting
St. Catharines, ON

LET'S PLAY CHESS

Editor: Pete Layer

THE JUNE LADDER

Contestants	Problems:	#832	#833	#834	#835	Sub	Prev.	Total	Total	Total
	Points:	3	2	3	2	10				
H. Douma (II)		0	0	0	2	2	52	54		
J. Wilms (IV)		3	2	0	2	7	39	46		
H. Brouwer (I)		0	2	0	2	4	41	45		
R. Buist (I)		3	2	0	2	7	31	38		
K. Amsinga (V)		3	2	0	2	7	29	36		
F. Vander Woude (II)		3	2	0	2	7	(95)	7		

Comments:

It was very interesting to read all the comments sent in about #834. I hope the explanation with the official solution is clear to all. Mr. Buist was generous enough to point out that he had received 43 extra points in April. An administrative error occurred which if allowed to stand would have to be given to all.

The June solutions:

#832 (Speckmann) Sol: 1. K-B3, K-R1; 2. R-B8 ch., K-R2; 3. K-B4, KxP; 4. R-B7, KxP; 5. R-B6, KxP; 6. R-R6 mate. 1. —, K-R2; 2. R-B8, KxP; 3. R-B7, KxP; 4. R-B6, KxP; 5. R-B5, K-R6; 6. R-R5 mate. Try: 1. R-B6, K-R2; 2. K-N3, K-N1; 3. K-N4, K-R1; 4. K-N5, K-R2 no mate.

#833 (Hassebroek) Key: 1. N-N6 threat; 2. N-B4 mate. Try: 1. R-Q2, B-Q8 no mate.

#834 (Goldschmeding) Key: R-B1 mate (completing the castling move 0-0). Try: 1. KxR? This is an illegal move since Black's previous move must then have been illegal. This involves the simplest type of "retrograde" analysis. If the position shown in #834 is legal, and it is White's move, what was Black's previous move? None can be found. If it is Black's move, he plays RxR ch. with no mate. Hence White must have been in the process of castling! (1. —, RN7-R7; 2. 0-0 mate is legal.)

#835 (Loschinsky) Key: 1. Q-Q2 threat; 2. Q-B3 mate.
No Dutch solutions since none were received.

★ CONCERT ★

SATURDAY, SEPTEMBER 13, 1980

Concert for young adults, young couples and young people
at 7:30 p.m. at **Camp Shalom** in **Cambridge, ON.**

Sponsored by the

Ref. Church Youth Fellowship of Ontario.

Featuring 3 talented Christian musicians:

Andrew Donaldson

Jim Head

Peter Tigchelaar

For more information call:

Martin Lensink at 416-685-8672.

Calendar of Events

Ontario

- Sept. 3-4 The training session for the pastors of the 12 pilot churches of Ontario in the Discover Your Gift Program will be held in Canterbury Hills Retreat and Conference Centre, Ancaster.
- Sept. 4- Oct. 16 St. Catharines: Focus on the Family film series by Dr. James Dobson. Seven consecutive Thursday evenings, Covenant Christian Reformed Church, St. Catharines, 8 p.m.
- Sept. 6 Y.E.S. Conference, Sat. Sept. 6, 1980, Meadowvale, Community Christian Reformed Church, Mississauga, theme: "What Child Is This." Guest speaker, Mrs. Lorie Kok will speak on those energetic eights to those trying twelves. Plus many more workshops. All youth leaders are invited to attend. For more information and registration forms please contact the Y.E.S. Office, 1008 Bathurst St., Toronto, ON M5R 3G7.
- Sept. 7 The Guelph and Waterloo Christian Reformed churches will again have their traditional welcome worship services for all new and returning students. Both congregations are committed to campus ministry. In Waterloo the lunch and orientation meeting follows the morning service at 10:30 a.m. In Guelph this will be after the afternoon service at 5:00 p.m. For further details, see ad in Aug. 15 issue.
- Sept. 13 Concert of Chr. Music for young people, 7:30 p.m. at Camp Shalom (see ad for more information).
- Sept. 16 There will be a C.E.T. Review and Renewal at the Meadowvale Community Church, 2630 Inlake Ct., Mississauga. This is for all the churches in the Toronto area. Persons who have been involved in C.E.T. or are interested in C.E.T. are invited to come. This will be a time of inspiration, sharing, problem solving and instruction. The meeting will begin at 7:30 p.m.
- Sept. 20 A day for singles at Camp Shalom, Cambridge, ON, for widowed, divorced and single parents ages 25-60. John Struyk, guest speaker, sponsored by Maple Leaf Reformed Church, Toronto, ON.
- Sept. 23-26 London. The Francis Schaeffer film, "Whatever Happened To The Human Race?" will be shown on Sept. 23, 25, 26, at London District Christian Secondary School, 8 p.m.
- Sept. 27 Alan Storkey, British Christian lecturer and author will speak on the topic "The Dilemma of Labour in Britain" at CLAC's Ontario Fall Rally; 10:00 a.m. at Toronto District Christian High School in Woodbridge. Afternoon session at 1:30 p.m. featuring short presentations on CLAC's involvement in actual industrial relations problems.
- Sept. 27 Annual Meeting of the Reformed Fellowship of Canada, at 2:00 p.m. in the Hamilton District Christian High School, 28 Athens St., Hamilton.
- Sept. 23- Nov. 6 **Focus on the Family** film series by Dr. J. Dobson, Mountainview Chr. Ref. Church, Grimsby, on seven consecutive Thursday evenings at 8 p.m.
- Oct. 6, 7 Ontario Association of Alternative and Independent Schools (OAAIS) will hold its sixth annual conference. Guest speaker: Dr. Paul Marshall, York University political scientist. Location to be announced.
- Oct. 18 Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship. Topic: Continuity and Change — Public Justice in the Eighties, Little Trinity Anglican Church, 417 King Street, East, Toronto.

Alberta

- Aug. 26-28 Professor Karl Hochreither from Berlin, West Germany, a master choral conductor, is giving a choral workshop for all choral directors and members at The King's College, Edmonton, AB. Full days of choral rehearsals are planned, ending in a public recital. Contact the college for more details.
- Sept. 1 11 a.m. (Labour Day) Second Annual Convocation of the King's College at the beginning of a new year.

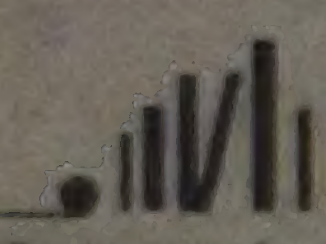
NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Aug. 29 —	*** NO ISSUE ***		
Fri. Sept. 5	Wed. Sept. 3	Fri. Aug. 29-10 a.m.	Thurs. Aug. 28-10 a.m.
Fri. Sept. 12	Wed. Sept. 10	Fri. Sept. 5-10 a.m.	Thurs. Sept. 4-10 a.m.

Books

The church Church life as a matter of fact

The Search for America's Faith by George Gallup, Jr. and David Poling; published by Abingdon, Nashville, TN; in Canada: G.R. Welch, Burlington, ON; cloth-bound, 152 pages; with appendix and tables; \$9.95. Reviewed by Harry A. de Vries, staff.

 In what state is the spiritual faith of America? George Gallup, Jr. was interested in finding out; and as a pollster he was in a position to obtain factual information which resulted in the printing of this book. Gallup is president of the USA Gallup Poll and executive-director of the Princeton Religion Research Center, an organization set up in 1977 out of a desire "to explore ways in which religious leaders and others can bring more people into the community of active believers and lead people into a realization of what religion can mean in their lives."

David Poling is a former president of *Christian Herald*, a USA Christian weekly magazine, and currently pastor of the First United Presbyterian Church in Albuquerque, NM. Since both men were working at individual projects for the same goals the two combined their efforts for the publishing of this book.

The Search finds the church wanting in its responsibilities but that its decline, in terms of attendance, has stopped, that there is a stronger interest in the church, and that the "1970s finished on a more

stable note than they began on."

Youth of the American church receive a full chapter in his book because that segment of the church is so very important. The polls indicate that young peoples' needs are not served by the church, even though the spiritual fervor of youth is not matched by any other age-group. Young people are searching but they do not find answers in the institutional churches and as a result seek them elsewhere, in the cults, for example. Gallup and Poling offer suggestions, on the basis of questions asked in the surveys; young people need to be drawn into church work in a calculated way: in paraclergical work of visiting the sick and the elderly, in educational programs or organized retreats. Youth are an untapped resource in the church and should be considered a vital part of the organization if the church — especially mainline churches — is to survive.

Feeling for the family is strong in North America; only 9% of the population wishes to remain single. Facts bear out though, that intentions and desires of the heart are in practice not the same. USA government studies show that 50% of children born this year will most likely grow up on a one-parent family (Will Canada differ?). Similarly traditional values are high, "particularly regarding the importance of family ties," and people are also "highly religious in their world-view." But there is a downward trend in this

view, partly as a result of a lack of training for family responsibility and religious education. Obviously families need help. Gallup and Poling point out the needs and offer some remedies. They suggest a "team effort" approach in which the clergy plays an active part. Religious education, they say, is a vital part of any attempt to help the family because Christian faith and knowledge forms the foundation of the well-being of the family.

If the Roman Catholic Church serves as an indication of spiritual life in other churches, the future of the church looks generally brighter than it did in the last decade. The ecumenical direction of Vatican II in 1962 first shocked the conservative element in the R.C. church, but it is now an influence in positive changes in that church: the voice of the laity is being heard and ecumenical efforts attempts to share the Christian faith in practice with other denominations — are on the increase. Oddly enough the recent conservative declarations of John Paul II are not causing a drop in attendance. Church members who often hold opinions contrary to that of the Pope have decided to stay in the church and to try to change it from within. And, if attendance is a barometer of a church's vitality, the R.C. denomination is doing well.

The unchurched in America, express interest in religion, but they want the fruits of it without the work; faith and religious experience without and apart from the church. This is especially a

growing phenomenon among American youth. The North American "continent is filled with searchers and seekers of the true meaning of life," but not all of them make a conscious commitment. One fruit of Gallup's studies is to indicate to the N.A. churches that there is a need for the gospel in various specific ways. Since most people watch T.V., for example, Christian movies are suggested as a viable way to reach out.

On the basis of current trends, a blueprint for the church in N.A. is evident. Women will play a larger role in the church because they are generally more religious and have a higher interest in participating in church life. The "electric church" — T.V. programs — are largely influential but need to work in closer contact with local churches to have long-term benefits. Music will play an important part in religion as it always has, and its influence needs to be explored further. Furthermore, the church parish will be needed for a strong church.

Gallup and Poling have served the church well with their new book, although for Gallup it is only one step in his analysis of the North American church, a service which he views as a ministry. Even though the first few chapters of the book may not make for easy reading for those not accustomed to statistics and percentages, the book does not present difficult reading.

Since *In Search* is the result of certain commissioned studies, its

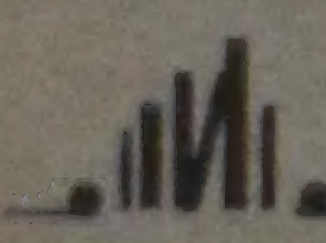
contents reveal information limited basically to those studies. Further detailed studies of all major denominations in addition to that of the Catholic Church would provide further comparative information. The book includes a chapter on America's youth but not on the retired segment of the church. Obviously elder church members also need to be recognized for their role in Christ's body. Their experience and knowledge can be beneficial too. But since a thorough study of that part of the church did not form the basis of the book, the elderly do not receive a specific chapter. Nevertheless the information provided here is of interest.

In Search confirms some facts that we already know: that man is by nature a religious being but that not many wish to make a complete commitment; reading of the Word is still necessary for building the Christian faith as is Christian education and fellowship of the saints. The Word itself tells us what people are like and it does not require a poll to explain the nature of man as a spiritual being. But polls can point out certain weaknesses within the church on which the church in turn can focus its ministry and its mission. And as such *The Search for America's Faith* is an interesting contribution. Since further studies are in the offing, we may eagerly look forward to future Gallup contributions in such areas as the public response to various evangelism approaches.

Economics

Financial wizardry in palatable format

A Dictionary of Canadian Economics by David Crane; published by Hurtig Publishers, Edmonton Alberta, 1980; 372 pages, paperback; price: \$8.95; clothbound price: \$18.95. Reviewed by Harry Antonides, Toronto, Ontario.

 Have you ever wondered exactly what a certain important royal commission accomplished, or what the precise meaning of a particular economic term is? And what about this important Canadian economist or that confusing list of initials? It's all here, including the full names

of often-used but easily-forgotten abbreviations of government and other agencies and organizations. Related words and terms are conveniently supplied with cross-references. Included are all the key terms of economics, finance, business, labour relations, industry, investment, telecommunications, public finance and economic policy-making, as well as Canada's principal financial and economic institutions, its leading economists and economic schools of thought, the highlights of Canadian economic history, Canadian-American economic relations, and foreign

direct investment in Canada.

The author, who is the economics editor of *The Toronto Star*, has assembled a first-of-its-kind book containing 2,500 entries that makes this more than a mere dictionary of the Canadian economy and economics in general. In easy-to-understand language the intricacies of these subjects are clarified.

No fewer than nine royal commissions are briefly described. The difference between tax avoidance and evasion is succinctly explained. You can quickly learn here the important details of the Canada-U.S. Automotive Products

Agreement and of the Canada Pension Plan, the difference between the third and fourth worlds, the "law of diminishing marginal utility," and a host of other details.

The author explains that this dictionary is "intended to help the interested non-expert who wants to understand what is going on in the news or who is puzzled by a reference in a school book or a magazine article. It should serve as a handy reference rather than as a definitive textbook. However, it should also tell the reader enough so that he or she will have a basic idea of the subject and will

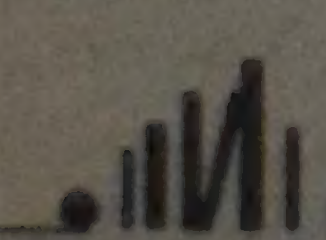
perhaps even be spurred on to dig further."

It's too bad that the Christian Labour Association of Canada did not find its way into the pages of this dictionary, whereas the other central union organizations and all key labour relation terms are included. Despite the omission, this is an invaluable contribution to the literature about economics and the Canadian economy that is bound to be extremely useful in every office, school and home. At its modest price, this is a real bargain.

Churches

Our brothers need a hearing

The Believers' Church in Canada edited by Jarold K. Zeman and Walter Klaassen; published by the Baptist Federation of Canada and the Mennonite Central Committee (Canada), Waterloo, Ontario, 1979; paperback, 410 pages; \$9.95. Reviewed by Rev. John Bolt, Toronto, Ontario.

 This is an important book — essential reading for all concerned about a Christian presence of influence in our nation. Not only does it provide valuable insights into the basic positions of the believers' churches in Canada but it also gives important guidelines (guidelines which cannot be ignored by Reformed Christians and Reformed Churches) as to how to be a Christian Church in our present Canadian society.

The term "believer's Church" (also known as "free church") refers

to those churches which are "voluntary associations of convinced believers," that is to say, churches characterized by believers' baptism, and an uncompromising obedience to Jesus Christ accompanied with strict discipline.

In May 1978 a study conference on the Believer's Church in Canada was held in Winnipeg. Although it was dominated by Baptists and Mennonites, it is interesting that a member of the Christian Reformed Church (CJL executive director Gerald VandeZande) was also invited to participate. His response to the addresses on "Responsibility for World Resources" is included in this volume.

I was struck by the high level of theological and socio-political maturity and sensitivity of most of the papers in this volume. Reformed readers will be pleasantly surprised finding that many of their stereotypes about fundamentalists and Anabaptists will be

significantly altered by the awareness of and willingness to be critical of weaknesses and contradictions in the Believers' Church tradition.

For example, Clark Pinnock rightly notes and deplores the "significant shift in the list of preferred tests of orthodoxy from, what do you think of Jesus to what do you think of the Bible." Editor Klaassen provides a harsh judgment upon "foolish radio preaching." "It is my judgment, after years of listening to it, that 90 percent of all the preaching on the radio by Baptists and Mennonites and others in the Believers' Church tradition should be removed from the airways."

Baptists and other evangelicals are also beginning to raise serious questions about their former enthusiastic support of public school education. In this volume, two important articles by Kenneth Davis and Peter Peters are devoted to this issue and other writers

touch it as well. Davis calls for a parental education choice "without excessive economic penalties as a citizen right in a democratic society."

Finally, the traditional Anabaptist concern with a distinctive lifestyle is appreciated but also criticized by several writers. In particular the failure of the Believers' Church tradition to come to terms with the problem of justice is dealt with in one speech. ("The lamentable fact is that as Believers' Churches we have for the most part ignored the issue of justice.") In this regard it was especially heartening to read Walter Klaassen's rejection to the Barthian notion that creation is important only in relation to redemption. "The fact is that Creation comes first in the Scriptures as well as in our experience."

Reading this volume impresses one with the fact that, all our

Reformed rhetoric notwithstanding, we Reformed Christians of Dutch extraction, have hardly begun to come to terms with our role in Canadian life. I would urge all who consider this to be an item of urgency to read this book, do some serious reflection on the issues it raises, and start discussing them with others.

The book is available from either: The Baptist Federation of Canada, P.O. Box 1298, Brantford, ON N3T 5T6 or from Mennonite Central Committee (Canada), 201 — 1483 Pembina Highway, Winnipeg, MB R3T 2C8.

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